

Behold they come to you in sheeps clothing

Teach me not for I knowe them thow



Having a forme of godliness

Printed For James Collins 1671

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Teach me not for I knowe them



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THE  
MONK'S HOOD  
PULL'D OFF;  
OR, THE  
*CAPUCIN FRYAR*  
DESCRIBED.

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In Two Parts.

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*Translated out of French.*

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LONDON,

Printed for *James Collins*, at the Sign of  
the *Kings Arms* in *Ludgate street*.

MDCLXXI.

THE  
MONKS HOD

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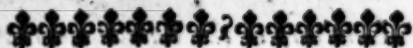
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To the Right Honourable  
*Anthony Lord Ashley*, Ba-  
ron *S<sup>t</sup> Giles*, Chancellour  
of his Majesties Receipt  
of Exchequer, one of the  
Commissioners for the  
Treasury, and one of the  
Lords of his Majesties  
most Honourable Privy  
Council, &c.

My Lord,

**I** Know it is the common  
errand of all Dedicati-  
ons, to beg Protection, but  
I'll be singular ; for the  
truth is, I might justly be re-  
puted very unmannerly, if I  
should presume to entitle your

## The Epistle Dedicatory.

Lordship to the Patronage of a  
controversie, without your con-  
sent (though, withal, I dare  
affirm your Lordship, would not  
be ashamed to own the Prote-  
stant Interest upon any just oc-  
casion) All my business is to  
intreat your Lordship to accept  
this small Piece, as a Testimony  
of my real gratitude for your  
many Favours. And because  
God hath given me an oppor-  
tunity of publishing my thank-  
fulness; I must let the world  
know how great my obligation  
is, (which I hope I may do,  
without any offence, either to  
your Lordship, or the Papists)  
to which purpose, I suppose,  
it will be enough to say, that  
your Lordship never denied  
me

## The Epistle Dedicatory.

me your favour, when I begg'd it, and that it hath been freely conferred without the least inducement on my part; which circumstance renders it truly noble, and consequently suitable to your Lordships quality. Now to obtain your Lordships acceptance of this poor Present, I shall use no other motive or argument, than to assure your Lordship, that it is tendered with an unfeigned respect and good will; and that though it be but a trifle (its design being only to give your Lordship an hours Divertisement) yet it is all the return I am able to make your Lordship, for the many Talents I owe you. But you know (My Lord)

A 3

## The Epistle Dedicatory.

Lord) our Saviour tells us that the poor Widow that cast two Mites into the Treasury, cast in more then all the rich men, because they cast in of their abundance; but she of her penury, cast in all her Living. And by the same rule, having presented your Lordship with all I have, there was never (for ought I know) so great a Present made you, as these two Mites, humbly cast into your Lordships Treasury, by (My Lord)

Your Lordships

Most obliged, and therefore

most Devoted Servant.

THE  
TRANSLATOR  
TO THE  
READER.

**A** NNO 1665. The former of these two small Tracts (composed by the Great *Du Moulin* of France) was made *English*, and Published; and the other Written by Mr. *Clovet*, once a famous *Capucin*) coming since accidentally to my hands, and finding it designed as a supplement to compleat the description of the *Capucin*, immediately resolved to *English* it like.

*To the Readers.*

likewise, and now Present them both to your view. You will not I suppose think this publication unseasonable, if you consider the growth of Popery in *England*, which is so great, that it is now become the Mode to turn Papist. Of the dangerous consequences whereof, how sensible his Majesty, and his two Houses of Parliament are, we may guess, by the late address for putting a stop to this growth, and his Majesties Gracious Proclamation to that end. What the Principles of the Romanists are in reference to heretical (that is Protestant) Princes and Governours, and what their Practices have been



## To the Readers.

been, I need not mention, they are sufficiently known to the world. But because they talk much of their Loyalty to King *Charles* the First, of ever Blessed Memory; during our unnatural intestine War (which I think is, the only instance they can alledge) they must give me leave to say, that it was not their Principles that made them Loyal. I am sure their Holy Father and their Church teach them otherwise, and

(<sup>a</sup>) an eminent Peer of this Realm, thinks he hath demonstrated the necessity, or interest made them, chose the Kings Party; and if so, they have great cause to boast of their

<sup>a</sup> The Earl of Derby, in his vindication of the Church of England, against Papists and Quakers.

*To the Readers.*

their Loyalty. As for the Articles of their Faith made at *Trent*, if you will take the pains to examine them by the rule of God's Word, perhaps you will find that they have as much reason to brag of their Creed as of their Loyalty. As for the Papal Government, though it be termed Ecclesiastical, yet (the Court having swallowed the Church) you will find it meerly, or chiefly Political. Lastly, if you examine their worthy Discipline and Ceremonies, compared with the Lives and Heresies of their Popes and Clergy, you will, I suppose, without much difficulty conclude, that they have

## *To the Readers*

have as little cause to be proud of their Popes Government, Discipline, Worship, Church and Churchmen, as of their Creed or Loyalty. As for their Monks, you will know what they are, when you have perused this little Book; So that I shall only adde, that if Piety consists in wild, impertinent, absurd, and ridiculous actions, they are the greatest Saints that ever lived upon earth, and in the next rank Mountebanks, Morrice-Dancers, Jack-Puddings, Bedlams, and such like deserve to be placed. In a word, whether the terms of Rebel, Traytor, Heretick and Phanatick, which the Romanists

## To the Readers.

manifests do so confidently and liberally bestow on all sorts of people that are not of their own gang; may not with as much justice be retorted on themselves, even by the most extravagant Sectary; is left to the decision of every intelligent impartial Reader.

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THE

## *The Authors Preface.*

SOME new Guests being come to this Town, who are rare examples of modesty, and sincerity, common civility requires that we should present them with something, which may prove useful and serviceable to them. Now I cannot think of a fitter Present, for persons of a sublime profession, and extraordinary sanctity, then to present them with a description of their Original, and the continuation, and progress of their vertues. For although Father *Joseph* in his book against my Three Sermons, calls me Fool, Cheat, and an Impostor, yet the Rule of Charity requires us to render good for evil. Besides, we must not judge of persons by one single action: neither must we under pretence, that this Reverend Father hath his fits of passions, conceal his vertues; especially, that *Capucin*-like goodness of his,

*The Authors Preface.*

his, when in his Sermon at the Gallows, to comfort a Whore who was to be executed ; he calls her sister ; and why might he not call whores his sisters, seeing venerable *Francis*, the Patron of the *Capucins*, called the Magpies, Grasshoppers, and Swallows his sisters ? With the like Prudence he exhorts this poor condemned person, whose name was *Margaret*, to recommend her Soul to *St. Margaret*, which is a Saint that never was in the world, and is placed in Heaven without having ever been upon Earth. After which proofs of his rare wit, he condemns us all to Hell, to keep him company. Wherefore he will not be offended, I suppose, if an acknowledgment of so charitable an office, I address to him this small Treatise, wherein he will see the Original of his Order, and the illustrious actions of the *Capucins*, whose perfections the Apostles could not attain unto. The Reader will  
here

here find very pleasant extravagances and Follies more then enough to make a Saint of (the word *Saint* having changed its signification in this blessed age :) For now adays if a man would attain unto a Seraphique, and supereminent sanctity, he must first be out of his wits.

The ensuing Narrative would afford sufficient subject for laughter, did it not afford much more subject for sorrow and compassion. For a man cannot see without great grief, the Christian Religion quite disfigured, and poor people fed with empty shews in stead of true and holy doctrines.

The God of mercy take pity on so many poor people so grossly abused ; and stir up his zeal, and wonted compassions to deliver so many Souls ensnared by a counterfeit holiness : to whom the Holy Scriptures are a book altogether unknown, and sealed with more then seven seals.

My

## *The Authors Preface.*

My design in this Treatise is not to offend these Fathers, but to instruct them, and to shew them how far distant they are from true holiness, also to demonstrate to them, that in aspiring to a degree of glory above *Abraham, Moses,* and other such petty Saints, who never did works of supererogation, they take the course to come behind the meanest: and that some crimes are more tolerable then their sanctity. The Lord open their eyes, that they may see it is a dangerous thing to mock him, and that they have to do with a terrible Judge, who cannot be deceived, who searcheth the heart, and from whom nothing is hid.

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THE



THE  
**MONK'S HOOD**

**PULL'D OFF;**

OR, THE

**CAPUCIN FRYAR**

**Described.**

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**PART I.**

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**CHAP. I.**

*Of the Monastick Profession in  
General.*

**T**HE *Monks* do generally  
profess works of Super-  
erogation, that is, to do  
more good works, and more per-  
fect, than those which God com-  
mands

mande in his Law ; that is, they profess to do works more excellent than to love, and serve God with all their heart, and with all their strength ; for it is that which God commands in his Law. Therefore they serve God with more than all their strength ; they are more vertuous than God would have them to be. Moreover they would make us believe, that by their profession of austerity, and severe Discipline, they do more satisfactory works, and suffer more punishment than their sins deserve, and that the overplus serves for others. For the Pope gathers this overplus into the Church-treasury, and distributes it to people by his indulgencies.

By these works of supererogation, the *Monks* pretend to attain unto a supereminent degree of celestial glory, far above those small Saints who contented themselves to fulfil the Law of God, with-

without doing any more. This degree of glory is called by the Doctors *Aureolo*. To which degree *Abraham, Jacob, Samuel, David, &c.* have not attained; for they never did works of supererogation.

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CHAP. II.

*Of the Begging Fryars, and their Vows; and of the difference 'twixt them, and the Jesuits.*

There are four sorts of Begging Fryars, viz. The *Minors* (called in *France, Cordeliers*) the Preachers (who are also called *Jacobins, and Dominicans*) the *Carmelites*, and the *Augustines*. They bind themselves by vow to three things. They vow poverty, so that they possess nothing in particular, although they abound in common. Also they vow never to Marry. This they call the

vow of Chastity, as if there could be no chastity in a married estate. The third vow, is the vow of Obedience, whereby they oblige themselves (not to keep the Laws of God, but) most exactly to observe the Rule of that Saint who is their Patron, and the Constitutions of their Order, and to obey the commands of the Guardian, or Superiour of their Convent, and to obey the General of their Order, and above all the Pope.

The Jesuits beg not, and reject the austerities of the *Minors*, and will not be called *Monks*. They are well shod, warmly clad, and lie on good beds. And they that are called Fathers (who are the chief of their Colledg) have their Table furnished with the choicest meats. They labour with very great industry to gather wealth, although *Ignatius Loyola*, their Founder, did beg. They vow never to marry. But their chief vow, and which they observe most

*Ribaden  
ex vita  
Ignatii,  
lib. 3.*

most strictly, is the vow of blind obedience, whereby they are obliged to obey their Superiour in all that is commanded, without enquiring whether the thing be good, or evil: for they will always have it pre-supposed that the thing is good. This obedience hath cost many Kings and Princes their lives, particularly, that excellent Prince, *William* of *Nassaw*, Prince of *Orange*, Grandfather to the Duke of *Bovillon*, who was killed at *Delft* by *Balthazar Gerard* of the *Franck* County, excited thereunto by the Jesuits of *Treves*. His process and examination are to be seen at *Delft* in *Holland*.

They say indeed, that we must do nothing contrary to the commands of God; but they permit not those who are commanded by the Superiour, to examine whether his command be conformable to the commands of God. For (as Pope *Julius* the third, in the

Bull which Ribadenera inserts in the life of Ignatius, saith) *Christum in Præposito presentem, agnoscant. They acknowledge Jesus Christ to be present in the person of the superior.*

The *Capucins* are more moderate; for they oblige themselves to obey their Superior in all things except sin. For example; if the Superior should commend a *Capucin* to plant Cole-worts with the leaves downward, and the root upward, or to lick up the spittle of another *Capucin*, or to plant a straw, and to water it until it grows, the *Monk* is bound to obey these commands, such actions being most proper to try the obedience of the *Minors*.

## CHAP. III.

*Of the Excellence, and Prerogatives  
of each Order of the Begging  
Fryars.*

**E**Ach Order of the begging *Monks* hath some Priviledges and Prerogatives to render it commendable. The *Carmelites* have this priviledge above the other Orders, that they remain in Purgatory but until the next *Saturday* after their death.

St. *Antonin*, who hath written the life of St. *Dominick*, the Patron of the Preaching Fryars, tells us, that St. *Dominick* being once in a trance, saw the Heavens open, and a multitude of *Monks* in celestial glory, but saw not one of his own Order amongst them, whereupon this blessed Saint wept bitterly. But Jesus Christ comforted him, by shewing him a multitude of *Jacobin* Fryars that were

hid under the *Virgin Maries* Coats.

Not one of any other Order ever had this honour. It is observable that this *Antonin*, Archbishop of *Florence*, was Canonized by Pope *Clement* the 7<sup>th</sup> *An. Dom.* 1523. and that in the Bull of Canonization the said Pope approves of, and authorizeth the Doctrine of this *Antonin*, and gives great Indulgences to those who shall visit his reliques. The same is recited by *Theodorick* in the life of Saint *Dominick*, as *Surius* reports.

But the *Minors* surpass all the other Orders in the greatness of their Indulgences, granted by the Popes to St. *Francis's* Order. Read a Book, entituled, *The treasure of the Indulgences of St. Francis's Cord*; and you shall find these words in p. 119. *Item, every day until the Nativity of our Lady, there is eight hundred sixty five thousand, and one hundred sixty two years, and*

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in the  
Jew's  
street,  
near the  
Palace,  
1614.



## The Capucin Treated.

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and one hundred days of indulgence, and a remission of the third part of sins, granted to divers Churches. The Jesuits laugh at this, and care not to obtain of the Pope such Indulgences.

Pope Sixtus 5. Anno 1586. On May 7. granted to those of the fraternity of St. Francis's Cord, who shall say five *Pater nosters*, and as many *Ave Marias*, on Palm-Saturday, and on the Feast of St. John the Evangelist; and that before *Porta Latina*, the pardon of all their sins, and power to free one soul out of Purgatory. And these priviledges are confirmed by the Letters Patents of the same Pope; dated at St. Marks, Aug. 9. 1587.

This may be seen in the book of the Indulgences of the fraternity of the Cord, Printed at Paris by John le Bouc, at St. Hillarys Mount.

But the most memorable Indulgence, is that which (as the *Rosary* of *Bernardin* saith) St. Francis obtained for the Church of *Sancta Maria Angelorum*, called *Portianculi* in the City of *Affise* (*viz.*) that all they who shall go into that

*Francis*  
was born  
in this  
City,  
which is  
in the  
Dutchy of  
*Spoleta.*

*Antonin.*  
*in vita Do-*  
*minici, c. i*  
*Jeſ. 1.*  
*Statum*  
*regularem*  
*ſub Didaco*  
*Episcopo*  
*apprehen-*  
*dit ut alg-*  
*rum bap-*  
*tismum.*

that Church, shall receive the remission of all their sins. However, Jesus Christ would not grant this to *St. Francis*, but on condition that he should get a confirmation of this Indulgence from the Pope,

This also is one of the Prerogatives of *St. Francis's* Order, and of *St. Dominick's* Order, that the habit of *St. Francis*, or *St. Dominick* is as good as a second Baptism, and that by vertue of this habit, all our sins past are cancelled. And this is the reason why many Princes and persons of quality on their death-beds have been clad in the habit of a *Corde-lier*, or *Capucin*, that their sins may be pardoned.

Of all the Patrons of the Monastick Orders, no one is exalted to so high a degree of celestial glory, as *St. Francis*; for he is placed in the highest degree of Angelical glory.) The Church of *Rome* makes nine Orders of Angels

## The Capucin Treated.

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gels differing in glory. The highest Order, is that of the *Seraphins*. The second is the Order of the *Cherubins*, &c. But Saint *Francis* is placed in the Order of the *Seraphins*, above the *Cherubins*, as St. *Antonin* tells us in the life of St. *Francis*, in the first Chapter; where he saith, that those words of the 18 *Psalms*, *He rode upon the Cherubins, and did sit upon the wings of the winds, are spoken not only of Jesus Christ, but may also be applyed to St. Francis, who is exalted above the Cherubins*. And in the same Chapter, he saith, that *the six wings of the Seraphins, are the six perfections wherewith St. Francis was adorned*. In this high decree of Glory, he sees eight Classes of Angels, and all the Saints far beneath himself.

St. *Bonaventure*, a General of St. *Francis's* Order, and a Cardinal, saith the like, as I shall shew you hereafter.

Pope *Nicolas 3.* in the Decretal,  
Exit

De Verbo-  
rum signif.  
in Aliud  
mire Cor,  
& docile,  
terra bona  
suscepit,  
hoc est  
fratrum  
Minorum  
religio.

Christus  
egit etiam  
infirma, si-  
cut inter-  
dum ut in  
fuga patet,  
& in lo-  
culis.

*Exiit qui Seminat* saith, that when Jesus Christ speaks of the fourth part of the seed which fell on good ground; by this good fourth part, is meant, the Religion of the *Minors*.

In the same place, this Pope, commending the poverty and perfection of *St. Francis*, observes he had no bag; and that he finds not those actions of infirmity which were in Jesus Christ, who had two actions of infirmity (*viz.*) he had a bag, and he fled. In these two things Holy *Francis* surmounted Jesus Christ.

## CHAP. IV.

*Of the words Minor and Minime;  
and of the observation of the  
whole Rule.*

THE *Monks* of St. Francis's Order, are called *Minors*, that is to say, *Less* than others, in token of Humility. But there is sprung up another Order of *Monks*, whereof St. Francis of Paula, a Calabrian, is Patron, and Author. This Saint lived in the time of Lewis II. who dyed *Anno Domini*, 1483. The *Monks* of this Order not thinking it humility enough to be called *Minors*, call themselves *Minimes*; that is to say, *Least of all*. The Life of these *Monks* is altogether *Quadragesimal*, that is, a continual Lent: By vertue of this Title, they pretend a right to begging, because Jesus Christ, in the 10. of *Matthew* saith, *Whosoever shall give to drink*

drink to one of the least of these, or to one of these *Minimes*, a cup of cold water only, shall not lose his reward. However, this hinders them not from receiving an Alms of Wine, although Jesus Christ speaks of cold water only.

It is observable, that in the Mass of the said St. *Francis of Paula*, which is celebrated on the second of *April*; the Priests reads aloud this verse of the Gospel: *Quod uni ex Minimis fecistis, mihi fecistis. Alleluja.* What you have done to one of these *Minimes*, you have done it to me. For they pre-suppose that Jesus Christ will speak of them in the day of the General Judgment. This Mass, which is peculiar to the Order of the *Minimes*, they have caused to be Printed.

But to return to the Fryars *Minors*, there are divers sorts of them (*viz.*) the *Observantines*, the *Recolleſts*, the *Capucins*, &c. There was a time when the *Cordeliers* only

only were in request; but afterward these *Cordeliers* giving themselves liberty in divers things, and dispensing with themselves from the entire observati-  
on of St. *Francis's* Rule, and of divers constitutions of the Order; the *Capucins* sprung up, who now adays have the esteem and admiration of the people, professing to observe the Rule entirely, although they do it not. For the Rule of St. *Francis* commands the Fryars *Minors* to labour with their hands, which command the *Capucins* observe not.

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CHAP.

## CHAP V.

*Of the Austerity, and Discipline of  
the Capucins: and first of their  
Habits.*

**T**HE *Capucins* go bare-foot, and bare-legg'd, only they wear Sandals, or Apostolical shooes, which are nothing else but soles of shooes so tyed over the feet, that the feet appear. They wear only a Gown and a sharp pointed hood: the other sorts of Fryars *Minors* wear a round hood in form of a Child's Biggin.

They wear no shirts, only they have drawers, which they let down when they whip themselves. To wear two garments, or to have stockings and shooes, or to be girt with a leather girdle, and not with a cord, is counted a mortal sin. And yet the Legends of *St. Francis*, written by Saint  
Bona-



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*Bonaventure, St. Antonine, and Jacobus de Voraigne*, say that *St. Francis* did sometimes wear stockings and shooes, and was girt with a leather girdle.

In this Cord the *Capucins* knit great knots for an Ornament. All this is done in Humility, and there is great merit in it.

They never put off their cloths, except it be to take the vermine out of them, or to patch them. Yea, they will in Humility put patches on a new garment. Their garments consists of three pieces, in honour of the Trinity: To be clad in the habit does as much good as Baptism: I have seen in the Houses of Princes, and Gentlemen of quality, little Children of six or seven years old clad in *Capucins* Habit. Mothers do this, to imprint on their Children hearts a love and reverence to the Order of *St. Francis*. If a *Capucin* should die without his Cord, he would be esteemed to have  
C dyed.

died without St. *Francis's* Habit, and an evil censure would be past upon him.

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## CHAP. VI.

*Divers Austerities, and Observations of the Capucins, as well those to which they are obliged by their Rule, and by the Constitutions of their Order, as those to which they oblige themselves by voluntary devotion.*

**B**Y the constitutions of the *Minor* Fryars, to ride on Horseback, except in case of sickness, or urgent necessity, is a mortal sin; although St. *Francis* did often ride upon an Ass.

It is also a mortal sin for a *Monk* to have in particular, and without the Superior's knowledge, any thing worth above thirty pence: and if he should die without revealing it to the Superiour, he

he is deprived of Ecclesiastical burial. You may see this in the Declarations of the Rule.

They are not permitted to be God-fathers, nor to present a child to Baptism: this they account scandalous, and St. *Francis's* Rule forbids it.

It is an ordiuary custom among the *Capucins*, to send to women in travel, little pieces of St. *Francis's* wood, or to cause them to swallow the powder of it in some holy water, to facilitate their delivery. This St. *Francis's* wood, is the wood of a great Oak, which was once the staff which he used when he walked abroad. This staff (out of reverence) he would not carry into the Church, but pitching it into the ground at the Church-door, it took root, and became a great tree.

In the Choire of the *Capucins* Churches, theré stands a vessel full of sand, or lime, into which they spit. Divers *Capucins* who have

lest the Order, and have been eye-witnesses, do assure me that they have seen some *Capucins* lick up the spittle, which (through heedlessness) hath fallen beside the vessel, and in mortification to swallow it. This is accounted a great vertue. They have also seen the Superior command some Monks to lick up the spittle of the rest, in Humility and Mortification.

It is a frequent custom among the *Capucins*, to prick themselves; and with their blood to sign vows to the *Virgin Mary*, and to carry the papers whereon these vows are written, about with them. This is taken for grand devotion.

They lie in their cloaths upon boards, and a little straw, over which there is a linnen-cloth spread, and nailed to the boards.

They make three Lents: two by necessity of precept, and the third by voluntary devotion. This *St. Francis's* Rule teacheth them. Also they fast twelve days before

before *Whitsontide*; and on all the Vigils of the Virgin, of the Apostles, and of the Saints of their Order.

*Bonaven.  
apud Suri-  
um, pag.  
34.  
Antonin.  
pag. 722,*

They give to whom they please, certain Letters, which they call Letters of *Filiation*, authorized by the Pope, whereby they give to those who have them, as great a share of all their austerities, penances, fasts, whippings, &c. as if they were members of their Order. So that a Merchant or a Gentleman, by virtue of these Letters of *Filiation*, hath as really a part in their merits and satisfactions, as if they were his own; for so they say God will have it, and that he takes this for payment.

They never go out of the Convent, without asking leave of the Superior on their knees.

The young *Monks* dare not speak to the elder, but on their knees; and when they have spoken they make a very low bow.

The *Capucins* give to people  
C3 little

little tickets, wherein the name of Jesus is written, to cure the *Ague* or *Fever*. Herein they differ from the *Augustine* Monks, who give a little loaf without leaven on St. *Nicholas Talentin's* day, who was a Saint of their Order. They suppose that these loaves have a great vertue against diseases.

Their Constitutions forbid them to shave themselves; but they are permitted to trim themselves with Scissars. And they dare not keep a Razor in their Convents, except it be to scarifie their shoulders after the use of Cupping-glasses.

By the same Constitutions they are forbidden the use of Spices; and to beg Eggs, and Cheese.

CHAP.

## CHAP. VII.

*Of the Whippings of the Capucins.*

**B**Y the Constitutions of the Order, the *Capucins* whip themselves three times a week, at two a Clock after midnight; (*viz.*) a two after Sunday night, after Tuesday night, and after Thursday night. In the Winter they whip themselves, at half an hour past five in the evening, for fear of too great a cold in the night. They whip themselves on the back and buttocks.

This they do in imitation of St. Francis, of whom St. Bonaven-  
*ture*, and St. Antonine write, that  
 that being one day tickled with  
 carnal temptations, he lashed him-  
 self very severely with his Cord,  
 saying thus to himself: *Eja frater*  
*asine, decet te manere, & sic subire*  
*flagellum*; that is, Go to, brother  
*Ass*, thou must stay, and be whipt  
 thus.

*Bonav vita  
Francisci,  
pag. 38.*

*Antonin. 3  
parte Chro.  
tit. 24. c. 2.  
sect. 1.*

*Quod vir  
Dei senti-  
ens veste  
deposita,  
chordâ du-  
rissimâ se  
verberabat  
dicens, Eja  
frater asi-  
ne, &c.*

\* *Ibi.*  
*Sed cum*  
*tentatio ne-*  
*quaquam*  
*discederet,*  
*foras exi-*  
*ens cum*  
*hyems esset*  
*in magnam*  
*nivis con-*  
*geriem se*  
*nudum im-*  
*mersit, &c.*  
*Antonin.*  
*vit. 24. c. 2.*  
*sect. 1.*

*thus.* \* But his temptations continued for all this; and therefore to subdue them, he stript himself stark naked, and plunged himself over head and ears in the snow, and made seven snow-balls, saying, *The biggest is thy Wife, and these two are thy two Daughters, &c.* The same is recited by *Jacques de Voraigue*, in his Legend of Saint *Francis*. And *St. Antonine* saith, that he often plunged himself in a place full of ice and snow, *usque ad illiciti motus recessum*, that is, until the immodest motion of his secret parts ceased.

*Antonin.*  
*c. 1. Susti-*  
*nuit multa*  
*flagella à*  
*dæmonibus*  
*&c.*

Besides this whipping, and the torments which *St. Francis* inflicted on his own body; the Devils whipt him often, and very rudely: but the blessed Saint gave demonstrations, that he received all this with joy. *Bonaventure* saith, that one day the Devils beat him so sorely, that they left him half dead.

But



But to return to the whipping of the *Capucins*, before they begin this pleasant exercise, each one prepares himself for it, and with his whip drives his fellow to a convenient distance from him, for fear of striking him. Being all ready, the Superior knocks with his hand on a bench, and presently all the candles are blown out, and he that wears the cope that week, begins to sing the Psalm, *Miserere*, and they all follow, whipping themselves while they sing. Then they sing, *De Profundis*, then the ancient *Salve Regina*; and then the ancient, *Christus factus est obediens pro nobis*. During all this singing (which lasts about half an hour) the whipping continues in such sort, that the blood trickles down. And they make a terrible noise with their whips. The singing being ended, the Superior knocks his seat with his foot, and so the whipping ceaseth.

*Bona. apud  
Syrin. p.  
40. & 41.  
Damonē  
verbera-  
tum semi-  
necem re-  
linquunt.*

This

This discipline is very terrible ; for many times you shall see the place all bloody : and in great Convents where there are 60. or 80. *Capucins* ; there is such a noise of Monks singing with open mouth, and making their whips clack, that you would think the house were falling. This whipping is a just action, for these Fathers deserve it well. !

In the holy week they use this discipline every day ; but they redouble it on *Good-Friday* ; for on that day, instead of one *Misere*, they sing three ; and the whipping continues all the while.

On the *Vigiles* of the feasts of our Lady, and of the other solemn feasts; and on ever *Friday* of the month of *March*, they whip themselves in the Dining-room before dinner. But this whipping lasts no longer, than while they are singing of one *Miserere*; which is the 51 *Psalm*, which ends in *vitulos*: Hence comes the proverb

verb, to be whipt from *Miserere* unto *vitulas*. This whipping, which is milder, and shorter then at other times; is exercised on the shoulders only, and not on the buttocks.

This being ended, they eat bread and pottage upon their knees, in honour of the Virgin *Mary*. Their night whippings are exercised on their buttocks; but the day whippings on the shoulders only.

In the morning these poor *Capucins* go abroad to beg, with carved buttocks, and embroidered backs, carrying a Wallet on the shoulder. They beg from door to door; one gives them Bread, another a shoulder of Mutton, another a leg of a Capon, another puts some Wine into their Bottle, which is very large, and of a great capacity.

CHAP.

## CHAP. VIII.

*Of the Penances of the Capucins.*

**T**HE Penances of the *Capucins* for punishing a fault, are imposed in the Dining-room; which place serves also for a Chapter-house.

In this place, before dinner, the *Monks*, on their knees, wait for the Superior, or Guardian; who being come, the most ancient of those who are to receive Penance, puts off his Garment from his shoulders, clasps his hands, and holds down his head, as low as his knees; accusing himself of sins committed against the Constitutions. They do not accuse themselves for want of a firm affiance in the promises of the Gospel: but ordinarily those things which the penitent confesseth, are trifles; for, he confesseth either that he hath talked too loud, or walked

walked too fast, or gaz'd about too much; or hath scratcht himself while he was at prayers, or hath broken an earthen pot, or the like. This confession they call *the fault*. Then come the rest, and make such another confession.

As these confessions are absurd, so are the Penances imposed by the Superior on the penitent as ridiculous. He that is accused in the Chapter-house, to have broken silence, is condemned to take a short staff in his mouth, and to hold it betwixt his teeth until the Superior say to him, *It is enough*. In *Italian*, he says, *Basta*. Sometimes they have a long pole, which five or six of them hold between their teeth, and so walk up and down with it while the others are at dinner, who must take heed that they do not laugh.

If any one hath whipt himself too gently, he is condemned to whip

whip himself publickly upon the shoulders with a Fox-tail in the presence of those that are at dinner.,

If any one hath talked too much, he is condemned to draw a Cross on the ground with his tongue.

Sometimes for a Penance, they make a Monk eat with a Cat in the same dish. And others are made to suck a flint dipt in vinegar.

Others rise from their knees to drink, and as often as they drink, they say to their brethren who are at dinner, before they drink; *Brother, pray to God for poor brother Linotte, or for brother Tribouleus, or for poor brother Griboville, &c.* For they are obliged to take ridiculous names in humility, to render themselves contemptible. After this, they drink by permission, with very great modesty.

If any one be accused of being  
too

too spruce and finical, a bucket of water is brought him to view himself in, or they present him with the backside of a kettle for a looking-glass.

They who have slept at prayers, are made to lie down in the presence of those that are at Table, and to snore, as if they were asleep.

If any one breaks a cup, or bottle, or a frying-pan, he is made to carry it about hanging on his neck for a Penance.

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CHAP.

## CHAP. IX.

*Some extravagant actions, in which  
the Capucins place holiness.*

**D**Ivers *Capucins* who have left the Convent, have confessed to me, that although they were accounted the most zealous amongst them, yet they had much ado to forbear laughing at some extravagant actions, in which the *Capucins* place holiness.

These things following are practised amongst them, (*viz.*) To view themselves in a Fryingpan. To make a cross with the tongue in the ashes. To comb the beard with a rake. To chop off the beard on a block with a hatchet. To stand upon one leg in the midst of the Dining-room. To kiss the feet of all those who are at dinner. To make a Monk dance before them all. To make him fence. To blind-fold him  
with



with a dirty clout. To go about upon all four like a beast. To carry about on the head a basket like a head-piece. To put upon the nose a pair of spectacles made of felt. To ride about upon a stick like a child, &c. But the absurdest Penance of all is; when the Superior commands a Monk, who having filled his belly, leaves some part of his dinner behind him, to eat it up all; so that he must break his belly in humility and mortification.

In the life of St. *Felix de Cantalice*, (an Alms-begger at Rome, Canonized by the Pope, about 16 or 17 years ago) this is put amongst his vertuous actions, that being at Rome, in the street, he met *Philip de Neri*; Founder of the Priests of the Oratory, and made him drink off his bottle; and that *Philip*, in requital, put his hat on *Felix* his head: Whereupon the Children in the street cryed out, *Fra Felice a un capello*. Thus

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did these Saints by a great self-denyal, mutually communicate their holiness to each other.

In the Chronicles of *St. Francis's* Order, it is recorded, that Fryar *Juniperus*, (who is Canonized for a Saint) boiled a Hen with her guts, feathers and all. And that being in a certain Castle, he left his dung in the bed where he lay. Another Fryar *Minor*, named *Jacobo*, in humility, leapt into a house of office.

## CHAP. X.

*Of the names, which the Capucins take, when they enter in this Profession.*

**W**Hen the *Capucins* enter into the Order, after the year of Probation, they take another name then that which they had given them at their Baptism. For (as I have already said) *St. Francis's*

*Francis's* habit is accounted another Baptism. One is called *Hilary*, another *Joseph*, another *Basil*, &c. Some of them take Sublime and Celestial names. One is called Father *Angel*, another Father *Arch-angel*, another Father *Spirit*, another Father *Cherubin*, another Father *Seraphin*, &c. which names are very unsuitable to the profession of Humility. To be a Fryar *Minor*, that is, to be *the least*, and yet to be an Archangel, are things altogether inconsistent. Besides the nature of their vow is to do works of Supererogation: but the Angels do no such works, for they content themselves with obeying the commands of God.

Those who say the *Capucins* are called Angels, because they imitate the Angels, in that they marry not, nor receive money, do great wrong to the Order of these Monks; for by the same reason they may be said to imitate the

Devils, because they neither marry, nor possess wealth any more than the Angels.

It is a mockery to say, that they are called Angels and Seraphins, because they take the Angels and Seraphins for their Patrons, and Protectors; For by the same reason a married woman, who hath taken the *Virgin Mary* for her Patroness, may be called the *Virgin Mary*; And he who takes God for his Protector, may be called God. But sith the *Capucins* have *St. Francis* for their Protector, who is (as they say) of the Order of the *Seraphins*, and exalted above the eight Orders of Angels; what need have they to take the Angels for their Patrons? Besides, they who chuse Angels, or Saints for their Patrons, chuse one certain Angel, or Saint for their Patron; and not the Angels and Saints in general.

CHAP. XI.

*The form of making their Vow.*

**W**Hen a *Capucin* will enter into Order, after the year of probation, he is admitted to make the vow, which is done in the presence of the Superior, and his brethren, in these terms :

*I A. B. do Vow, and Promise to God the Father Almighty, and to the Blessed Virgin Mary, to the Blessed Apostles, Peter and Paul, to the Blessed St. Francis my Patron, and to you my Father, to observe the Rule of the Fryars Minors, living in Poverty, Obedience, and Chastity.*

He that receives this Vow Answers,

*And I, if thou observe it, do promise thee, in the name of God, life eternal.*

CHAP.

## CH A P. XII.

*Some Observations upon this Vow.*

**D**Ivers things are remarkable in this vow, which being rightly understood, we shall find, that many abuses, yea, impieties, are therein covered with the cloak of Religion.

In the first place, this vow is made to God the Father, to the Virgin *Mary*, to Saints, and to the Superior of the Convent, without making any mention at all of Jesus Christ.

In the second place, he who makes this vow to Saints departed, pre-supposeth that those Saints do see him; and that they know the intention of his heart. This is contrary to the Holy Scripture, which saith, that *the dead have no more a portion for ever in any thing that is done under the Sun*, Ec.9.6. And that *God only knows the hearts* of

of the Children of Men, 2 Chr. 6. 30.

This vow is repugnant to all the examples contained in the Holy Scriptures, wherein there is no vow made to creatures, but to God only; as God himself commands, in *Psal. 50. 14. Offer unto God thanksgiving, and pay thy vows unto the most High.* Here Sacrifices and vows are linked together, as things equally due unto God. But the Church of *Rome* holds, that we must offer Sacrifices to God only. *Ergo.*

But that in the holy Scripture not one example is to be found of vows made to Saints. *Bellarmino* freely confesseth in his Book, *De cultu Sanctorum*, Chapter 9. in these words; *When the Holy Scriptures were written, the custom of making vows to Saints was not begun.* The same Jesuit; in the same Chapter saith, that a vow is an action of Religion due to God only; even as swearing, and sacrificing are; as appears by the Holy

D 4                      Scriptures.

*Scriptures.* These are his own words. *Thomas Aquinas*, the Prince of School-men, saith the same. *A vow* (saith he) *is to be made to God only; but a promise may be made to a man.* And in the same place; *A Vow is an action of Religion, or Divine Worship.* Wherefore Cardinal *Cajetan*, in his notes upon this place of *Thomas*, to defend vows made to Saints; saith, that the Saints are Gods, and that vows are made to them; *ut sunt Dii per participationem*, as they are Gods by participation. The same saith *Bellarmino*, in the afore-mentioned Chapter. *A vow belongs not to the Saints, but only as they are Gods by participation.* But we are certain that the Saints who reign with Christ are such, Ergo, &c. According to what Pope Gregory 2. saith, in his Epistle to the Emperour *Leo*, viz.) that all the Kingdoms of the West, own St. Peter for a God upon Earth,

But



But these Doctors consider not, that if a vow be a worship of *Latria*, and due to God only; and that if we make vows to Saints, because they are Gods by participation; it follows that we give to Saints the worship of *Latria* by participation.

Also they consider not, that by the same reason it may be said, that the Superiour, or Guardian, who receives this vow, is God too by participation. For when the Fryar *Minor* hath said, *I vow unto God, and to the Virgin, and to the Saints*; he adds, *and to you my Father*; vowing to the Guardian in the same terms in which he vows to the Saints, and to God. This needs not seem strange; for in the Church of *Rome*, the Priests are called Gods and Creators of their Creator, having a Divine power, yea, a power over Jesus Christ. Mr. *Besse*, a famous Preacher, in his book of the Priestly-Office, Chap. 3. saith,  
The

*The Priest-hood and the Deity have I know not what of common, and are almost of an equal Grandeur, for they have the same power. Item. Seeing that the Priest-hood is equal to the Deity, and that all Priests are are Gods, therefore it far exceeds the Kingly Office; and Priests are much more than Kings. And a little after he saith, that God obeys the Priests as often as they pronounce the words of consecration. A Sorbonist named Petrus Aurelius, hath lately written a book with the approbation, and by the authority of the Colledge of Sorbon, which refutes a Treatise of the Jesuits, entituled, Spongia; and in the 75 page this Aurelius saith, Data est Sacerdotibus potestas Christum, hoc est Deum ipsum producendi, that is, A power is given to Priests to produce Christ, that is to say God himself. He adds, that the power of the Priests hath in it a certain emulation of the eternal operations, whereby the Divine persons are produced.*

*Gabriel*

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43

Gabriel Biel, famous among the School-men, in his first Lesson upon the Canon of the Mass, speaks thus; *The Priest hath great power over both the bodies of Christ.* That is, over the Church, and over the consecration hoste, which he calls God. And in his fourth Lesson; Whoever saw the like? He that created me (if I may so speak) hath given me power to create him. And he that created me without my help, is created by my means.

This manner of speech is not new. For Anno 1097. Urban II. called a Council at Rome; against the Emperour Henry IV. and all other secular Princes who should claim a right to the investiture of Bishops and Abbots, and to the Collations of Benefices, and Prebends, alledging that *it is an abominable thing that those hands which create God, should be obliged to so much ignominy, as to do homage to those hands which might*

*Qui creavit me (si fas est dicere) dedit mihi creare se; & qui creavit me creatur mediante me.*

*Simeon Duenelmensis lib. 2. Chr. Vigner. in his Ecclesiastical History, p. 300.*

and

and day are defiled with filthy and dishonest touches. Wherefore you must not wonder, if a Monk that is admitted into the Order, makes a vow to the Superiour, who is a Priest; and gives him that honour, which belongs to the worship of *Latria*, seeing the Priests are called Gods, and Creators of their Creator, and that they have a power over Jesus Christ.

To these testimonies of the Doctors of the Romish Church, who say, that a vow belongs to the worship of *Latria* and ought to be made to God only; we must add the testimony of that Jesuit, *Cardinal Tolet*. in Book 4. Of the institution of Priests, Chapter 17. *A vow is a promise made to God by a deliberate purpose and will.* By these things it appears, that a vow made to Saints, or to a Superiour of a Convent, is pure Idolatry; for thereby that honour which is due to God only, is communicated to the creature.

Our adversaries cannot escape by saying, that in vowing to Saints they vow mediately to God; for the worship of *Latria* ought not to be given to the creature either mediately, or immediately. In all worship of *Latria* we must address our selves to God directly. The Monk that makes this vow, addresseth himself to God directly by saying, *I vow to Almighty God, &c.* Having thus addressed himself to God directly; what need is there that he should afterwards address himself to him mediately, and by oblique ways? It is certain, that he who says to his Superior, or Guardian, *I vow to you my Father*, speaks not to God, and by these words vows not to God. Consider the words of this vow, and you shall find, that a Monk who is admitted into the order, speaks to God, to the Saints, and to his Superior in the same terms, and vows not two different manners.

But

But when *Bellarmino* confesseth that the custom of making Vows to Saints, was not begun when the holy Scriptures were written, he should have mentioned the time when it began, and not have cheated the Reader with false allegations, as his usual manner is. For he alledgeth these words of *Eusebius* in his 13. book of Evangelical preparation, Chap. 7. *Honouring the souldiers of true Piety as the friends of God; we come to their Monuments, and make Vows to them;* Which passage is false, and altogether forged.

He also alledgeth *Theodoret* in his 8. Book against the Greeks, which book is falsely attributed to *Theodoret*. In one point *Bellarmino*, besides his error, discovers his ignorance in the *Greek* tongue, in not knowing that the *Greeks* have no proper word to express the Word *Vow*: And the *Latine* Interpreter, to whom *Bellarmino* trusts, hath falsely translated *Votorum*

*rum rei dona persolvunt*; Which words are not in the Greek Text of the book attributed to *Theodoret*.

It is in honour of the Pope, that the Monks vow to *St. Peter*, and *St. Paul*, and not to *St. John*, and *St. James*: for they make the two former the Founders of the Church of *Rome*.

The things to which this Monk obligeth himself, are poverty, chastity, and obedience. Of poverty I shall speak hereafter. As for chastity, the Jesuit *Emanuel Sa*, in his Aphorisms upon the word *votum*, saith, *that the vow of Priesthood, is not a vow of chastity, and that the Bishop can dispence with it*: Whereupon we demand, whether a Monk or a Priest that commits fornication, doth not violate the vow of Chastity, and whether by this Vow he doth not oblige himself not to commit fornication. If he doth not oblige himself to it, he shews that he will not be obliged

liged by vow to obey the command of God, which saith, *Thou shalt not commit Adultery*: But by this vow he only obligeth himself to abstain from a thing which God permits, and not from that which he forbids. But if this Monk by vowing chastity, doth vow not to commit fornication, it is evident that by committing fornication, he violates his vow, and and besides he transgresseth the command of God, which obligeth us much more than any voluntary vow. So that he commits two evils, (*viz.*) He breaks his vow, and violates the Law of God. Why then, when a Monk or Priest marries for fear of violating the Law of God, by committing fornication, is he accounted to have committed a greater sin, than when he commits fornication? Why then is not a Priest that commits fornication, made irregular, and incapable of the Priest-hood; but if he marries, is presently degraded, yea,



yea, and declared punishable with death? To this they answer, that it is because he hath broken his vow, and yet he remains unpunished, and ceaseth not to sing Mass for all that. For the commands of God do not bind so strongly, as voluntary vows do, which are made without; yea, contrary to the word of God, which saith, *If they cannot contain, let them Marry.* And to avoid Fornication, let every man have his own wife, and let every woman have her own husband, 1 Cor. 7.

But that a Priest who commits Fornication, yea hath divers Concubines, is not thereby rendered irregular, and incapable of the Priesthood; not only experience shews (examples of this being numberless) but we have also the determination of Pope *Innocent III.* Thereupon in the first Book of the *Decretals*, in the twelfth Title, in the Chapter *Quia circa*, His words are these,

E

Thou

Thou desirest to be instructed by the Apostolick See, Whether Priests that have divers Concubines, ought to be counted bigamous. To which we think fit to answer, that seeing they have not incurr'd the irregularity of bigamy; thou mayest dispence with their exceeding of the Priestly Office, they being stained only with simple fornication. But for marrying of one wife, according to the Apostles Rule, a Priest is degraded, yea punished with death.

Navarr.  
in caput ad  
inferen-  
dam. 23.  
quest. 2.  
De defensi-  
one proximi

But, which is much more, one that is a notorious sodomite, is not made irregular, but may sing Mass for all that: as Navarre, the most knowing of all the Canonists, and the Popes Penitentiary teacheth: *A man* (saith he) *doth not incur irregularity, but for the cases specified in the Law, of which number Sodomy is none.* And this he proves by the Authority of Pope Innocent. And he adds, that in Italy, (which is more troubled with this evil

evil, than it should be ) they demand no dispensation for it.

In fine, how binding soever the vow of not marrying may be, yet the Pope can dispence with it, and may permit a man to marry contrary to his vow. *Emanuel* sa in the same place saith, that the Bishops may also dispence with this vow, and permit a man to marry.

Methinks also to vow to Saint *Peter* never to marry, is to pretend to be wiser than he; for he was a married man. It is just as if one should say to him, *I do vow to thee not to follow thy example. I do promise to be wiser and holier then thou.*

It is evident, that he who burns with filthy lusts, and yet vows never to marry, does like a sick person that says to God, *Lord, I am sick, but I promise thee that I will not make use of the remedies which thou offerest me, and hast ordained in thy word, for I will be wiser than thou.*

## CHAP XIII.

*The Impiety of the Superiors*  
*Answer.*

**I**F there be Superstition and Impiety in this Vow, whereby a Monk vows to the Creature, and obligeth himself to things which God commands not; yea, to things which he forbids: there is no less in the Answer, which the Superior or Guardian makes him, saying;

*And I, if thou keep this vow, do promise thee, in Gods name, life Eternal.*

These words duely considered, will make a man tremble; For one that is neither sent, nor authorized by the King, comes to a man, and says, *I have order from the King to promise you such a Preferment, if you do such a thing;* is a Cheat, and a perfidious person, and deserves to be punished,

nished, because he speaks without order, and without being sent by the King. But the Superiour, who makes this promise to the new Monk in God's name; cannot shew his Commission or Warrant from God for the making of this promise. He abuseth the poor Monk, by making him believe that he is sent by God to make him this promise in Gods name, (*viz.*) That if he lives in beggery, if he never marries, and if he be obedient to the Guardian of his Convent, he shall have Eternal life. For, these three things, are things which God commands not in his Word, and to which he hath made no Promise; yea, these are observations whereby God is more often offended then served: These are things which a Heathen, or Hypocrite may do. But to serve God according to his Word, and to believe in Jesus Christ as he is proposed to

us in the Gospel; are things to which God hath promised Eternal life, and cannot be done by any, but by those that are the true Children of God: These are things, for which the Superiour should say, (not I promise thee, but) God promiseth thee Eternal life. For a man ought not to promise that which he cannot give.

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CHAP.

CHAP. XIV.

*That Corporal Austerities, and Whippings, and tormenting of the body, are not marks of Holiness.*

HE is very much deceived, who takes the severity and torments which a man inflicts on his body, for proofs or signs of Holiness. The Apostle St. Paul, 1 Tim. 4. saith, *Bodily exercise profiteth little; but godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come.* All that the Capucins do, is nothing, in comparison of what Baal's Priests did: for they did cut and mangle <sup>1 King. 18. 28.</sup> their bodies with knives, and imbrued themselves in blood, for the service of their Idol. There are Mahometan Monks called *Dervis*, who live very austerely, and do even roast their bodies

upon the hot scalding sands; and with buckles and rings of Iron, make themselves incapable for generation. The *Cynick* Philosophers did beg: *Diogenes* lay in the street in a tub, having no other household-stuff then a wooden dish; and yet he brake that too, when he considered that Nature had given him one in the hollow of his hand. Read *Apulejus*, his eighth Book of the *Mileſians*; and you will there see the description of the Priests of the *Syrian* Goddess, who did cut and slash their bodies. He describes one of those Priests, that did whip himself with a whip full of knots (being armed with obstinacy against the smart of the strokes) until the blood streamed down his body. Moreover, he

*Arrepto  
flagro in-  
didem se  
multi mo-  
dis mul-  
tatiſſimis.*

*Avidis a-  
mimis corradentes omnia, & in sacculos huic quaſui de  
industria preparamos, ſarcientes.*

*Εἰρησιν ἂν τιμωροῖτο τὸ πᾶν χρεῖς, &c. Ἐκ τῶν διατῶν σω-  
λεων ὁ βόλος καὶ δραχμοὶς ἀλλὰ καὶ χαίτας, καὶ οἶνον καὶ τίρη  
καὶ δον ἰσλακί.*

adds,



adds, That when these Priests had done whipping themselves, they went about a begging, and one gave them a piece of Money, another Wine, another Cheese, &c. which Alms they put into Wallets. In a word, the description which he gives of these mad Priests, doth very much resemble the lives of the *Capucins*. *Lucian* in his Book, intituled *The Ass*, describes these Priests after the very same manner.

It is a grand abuse to make Piety consist in things wherein Christians may be excelled by Heathens. There is a proud humility, which despiseth it self, that it may be valued by others. The Apostles, and their Disciples, did not live so: In a simple and ordinary habit, and manner of life, they lived soberly, and laboured in the work which God had committed to them. They were famous, not for their extravagant and hideous apparel, not for  
ignoc whipping

whipping themselves, not for eating pottage on their knees, &c. but for their zeal, and holiness of life.

# CHAP. XV.

*That the Austerities, and Humili-  
ties of the Capucins are full of  
Hypocrisie.*

**W**E may easily know what to think of the Abstinences Whippings, and Humilities of the *Capucins*, (*viz.*) that in the midst of their Austerities they discover their pride. And of this I'll give you some examples.

Before the *Capucins* begin their Lents (for they have three Lents) they feast and make merry for a whole week; during which time, there is no frolick or jovial act, which they omit. Some of them sing Songs of good fellowship, others sing Amorous, or Love Songs,

Songs, others shew *Harps* & *Pan* tricks: others stand upon their heads, or, act the Tumbler or Juggler, &c. In fine, every one doth such things as he had learned before he was a Monk.

In great Towns there be few *Capucins* but have their superstitiously devout women who furnish them with all sorts of dainties, as Sweet-meats, Comfits, Gellies, &c. So that some *Capucins* have more choice of dainties in their Cells, then Ladies have in their Closets.

When a *Capucin* comes from abroad, warm linnen clothes are put on his body, his feet are washed with sweet herbs; and when they are wiped with warm Napkins, every one comes and kisseth them.

Many of the old Monks, who are called *Fathers of Importance*, are so careful of their health, that they have a cook for themselves in particular (who is always a Monk)

Monk) a Groom of the Chamber, and an Apothecary, who follow them from Convent to Convent. You shall see very few of these Fathers of importance sick, but they are very impatient if they want but the least trifle, and then all the Town is ransackt from one end to the other, to find what they would have. The Nuns furnish them with Sweet-meats, the Ladies with rare broths and gellies, the Gentlemen of the Country with wild-fowl, the Merchants and other Townsmen with Shambles-meat; and the wine which they ordinarily drink, is the best that is to be had. Those *Capucins*, who to save their Souls, have left the Order; do protest they have learned of us how to fast; and that when they were *Capucins*, they fed more highly, and lived more pleasantly, and plentifully.

In great Convents of *Capucins*, such as are at *Paris*, and *Roven*, a most furious ambition and envy  
dis-

## The Capucin Treated.

discovers it self: For, to obtain the least preferment in the Convent, and to supplant their competitors, they have their creatures, who cry them up every where, and rail on those that aspire to the same Office; whence great disorders do oftentimes arise; for Princes do more patiently bear contempts and injuries then the *Capucins*. And at the Tables of Dukes, Marquesses, and Earls, the *Capucins* suffer themselves to be placed at the upper end.

Their pride appears in this, that they profess works of supererogation; that is to say, better works then God commands; so that God may say to a *Capucin*, *I would not have thee so holy.*

The same spirit of pride appears in their calling themselves *Angels*, *Arch-Angels*, *Spirits*, *Seraphins*, and *Cherubins*. It appears also by the unworthy submissions which the principal *Capucins* require of the inferiour, who never speak to the

the Superiors, but on their knees; which Superiors command them very base things, as to lick up the others spittle, &c.

It cannot be said, that they wear a barbarous and extravagant habit in humility and mortification; For, he that will subdue his Flesh, may do it as well under a common habit; he may under a usual habit wear a hair-shirt, and may whip himself secretly as often as he pleaseth, and without any ones knowledge: But this wild habit, differing from that of other men, serves only to be look'd upon, and admired; for people gaze upon and admire nothing but what is extraordinary.

To this we may add, that he who makes profession of simplicity and humility in his conversation, should not be vain in his discourses, nor too wantonly nice and delicate in his words, for fear of his belying his Profession by his Language.

I speak this because of Father Joseph, a Capucin; who in his new Book shews, that he hath made a great provision of Elegancies. As when he calls St. John, *The Secretary of Love to the Son of God*. And of Transubstantiation, he saith, *that it is Love's Master-piece*. And speaking to us, he saith, *That when God shall have brought us into his Wine-cellar, there to taste the excess of his love, we shall not find it so difficult to believe; That Jesus Christ did eat himself, and that together with Christ's body the Devil entred into Judas*. With the like grace, supposing the words of St. Philip to the Eunuch, too weak and impertinent, as they are set down in the eighth Chapter of the *Acts*, he introduceth him speaking thus: *Sir, will it please you that I presume to ask you a question, with all due respect?* To which he makes the Eunuch answer with the like civility, *I pray oblige me so much as to come into this Coach*.

Note

Note also, that the very first word of this Book is a mistake, beginning thus; *The Apostle* St. Philip; For this *Philip* was not an Apostle. With the like vanity he talks of Preaching in a Rust, and in a Band, and of yellow and green Gentlewomen; and he brings in speaking I know not what Courtier, who praiseth and extolleth him to his face, saying, That Father *Joseph* speaks very gracefully, and that all the Catholicks have been very much comforted by his Sermons, and do admire the force and clearness of his Reasons.

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CHAP.



CHAP. XVI.

*Of the pleasant Process betwixt the Capucins and Recollects, about the Tip of their Hoods. Also of Masses in Red, Green, and Violet.*

THE pride of the *Minor Fryars* did never more clearly appear, then in the quarrel which they had, and have to this day, with the *Recollects*, who are also of *St Francis's Order*. When we speak of a Process about nothing, we say, it is a Process about the point of a needle; but the Process of these *Minor Fryars* hath been about the point or tip of their hood.

We must know, that the *Corde-liers*, who brag as well as the *Capucins*, that they wear Saint *Francis's Habit*, differ from the *Capucins* in wearing a round Hood, and laugh at the *Capucins* and *Recollects* for wearing a sharp-pointed Hood, calling it in derision, \* *A Grocers Paper*. Betwixt these *Capucins* and *Recollects*, there

\* Made like a Pyramid, in which they put such things as they sell by retail.

F began,

began, a few years since, a great Process in the Court of *Rome*. The *Capucins* complained, That the *Recolleſts* wore their Hood too long ; and that thereby they would make themselves equal to the *Capucins* in Holineſs. That by reason of this long point, being equal in length to that of the *Capucins*, many are deceived, taking a *Recolleſt* for a *Capucin*, & ſo give him as much honour ; although the *Recolleſts* are not to be compared to the *Capucins* for holineſs, and merit of Converſation. And therefore they requested, that by the Decree of his Holineſs, the *Recolleſts* might be condemned to ſhorten the point of their Hood.

The *Recolleſts*, on the other ſide, maintained, and do ſo ſtill maintain, that they are not inferiour to the *Capucins* in holineſs, and perfection ; and that it is no diſhonour to the *Capucins*, if ſometimes a *Recolleſt* be taken for a  
*Capucin*,

*Capucin*, or a *Capucin* for a *Recollect*.

This process hath caused great stirs, and hath much troubled these two Orders, and divided the Prelates of *Rome* into contrary factions. And it was pleasant to hear the contests of these *Minor Fryars*. The *Capucin* said to the *Recollect*, *What! thou wouldst be equal to us in holiness: Thou art so ambitious, as that thou wouldst be taken for a Capucin*. But the *Recollect*, being witty in biting jests, said, *Thou thinkest that holiness consists in wearing a long Grocers Paper. Thou thinkest by thy pride to put the Holy Ghost into a long Apothecaries bag. The holiness of you Capucins appears in this, viz. That for eight days before Lent, you shew tricks of Legerdemain, and play the Tumblers, &c.* Thus did these Saints dispute, quarrelling which of them, by their pride, should carry away the prize of humility.

<sup>a</sup> *Ut prius dictum est.*

<sup>b</sup> Through which they strain their infusions when they make syrups. it is a long sharp-pointed bag.

*Cost. lib.*  
*l. cap. 4.*

But the *Cordeliers*, who wear a round hood like a child's biggin, took great pleasure in beholding this strife, and laughed at them both: For they say, that the hood of the old pictures and statues of St. *Francis* hath not a long point; And they say, that their round hood, made in form of a child's biggin, is conformable to what our Saviour saith in the 18. Chap. of St. *Matthew*, *Except ye become as little Children, ye cannot enter into the Kingdom of God.* *Cassian* saith the same of the *Anchorites*, living in the deserts of *Egypt*, that they wear a hood in imitation of the simplicity and innocency of Children, according to that which is written in the 131 *Psalms*, *I am not haughty, but am even as a Child weaned from his Mother.*

Nevertheless, St. *Hierom* speaks against this hood, and laughs at it: for observe what he saith of it, in his Epistle to *Eustochium*;  
*There*

There are some (saith he) who wear <sup>Gucullis</sup> a hair-shirt, and making themselves <sup>subrefactis</sup> hoods, to resemble children, they <sup>ut ad in-</sup> are like Owls, and buzzards. Af- <sup>fantiam</sup> terwards he adds, Shun those <sup>redeam,</sup> whom thou see'st have a goat's beard, <sup>imitantur</sup> a black cloak, and that go with <sup>nostras &</sup> their feet naked, being hardened <sup>bubones.</sup> with the cold: All these things are marks of the devil. When they have intruded themselves into great men's houses, they deceive silly women laden with sin, and counterfeit a dejected gravity. This is a very fair lesson for the Capucins.

But to return to this great process: the Capucins did at last obtain sentence in their favour; for they had on their side one of the Popes near kinsmen, who was a Capucin. By this sentence of the Pope, the Recollects were condemned to shorten the tip of their hood: but they openly protested, that they would not obey this sentence, saying, That they would rather dissolve their Order, and

relinquish all, then acquiesce in this sentence. Wherefore yet to this day, in despite of the Pope, they wear their hood of the same length as before. Of this hood, as of the rest of the habit of the Regular Monks, it is observable, that it is not lawful for a Monk to make the least change, no more then in the colours of the Mass; For it is not lawful to sing Mass in a red habit, on those days on which it is appointed to be sung in a green habit; nor to be sung in a black habit, on those days on which it is appointed to be sung in a violet habit: The rules in this case are very strict, and are placed at the beginning of the Mass-book.

Page. 328.

But Father *Joseph* wrongs us in his new book, by endeavouring to prove that the like things are done amongst us, objecting against me, that I wear a Ruff, and that as there are Masses in Green, Violet, &c. so it may be said, that

amongst us there are Sermons in a Ruff, and Sermons in a Band, Sermons in a Gown, and Sermons in a Cloak: for this *Minor* Fryar knows well enough, that we have no rules to oblige us to wear a Ruff or a Band, as the Church of *Rome* hath inviolable laws concerning Masses in green, red, and violet. It is to be supposed that when *St. Peter*, and *St. Paul* were in a gay humour, they sang Mass in a green habit. My design in mentioning the colours of Masses so strictly enjoyned, is to shew, that false Religions having corrupted the true doctrine, do endeavour to colour this wickedness with a multitude of ceremonies, and external observations, in which great mysteries are pretended: So our Adversaries having destroyed the body of true piety, pay the people with variety of colours.

## CHAP. XVII.

*How St. Francis obtained of Pope Innocent the Third, the approbation of his Rule.*

**F***Rancis* (when he was but a private person, little known, and followed by none ; moreover being esteemed out of his wits by his fellow citizens, who threw dirt at him, and also by his Father, named *Peter Bernardo*, who did beat him, and kept him prisoner a long time,) composed a Rule, and some laws, to the observance whereof he would oblige those who would believe him, promising them life eternal.

But because this Rule could not be received without the Popes approbation, and authority ; he went to Pope *Innocent the III.* to beg the confirmation of *Mathew Paris*, an English Monk, Superstitious in the highest degree,



gree, and an admirer of *St. Francis*,  
 in his History of the life of *Henry*  
 the III. saith, that the said Saint  
*Francis* presented himself to Pope  
*Innocent* the III. sitting in Con-  
 clave, and gave him his Rule in  
 writing, intreating him to autho-  
 rize it by his approbation: but  
 Pope *Innocent* taking notice of  
*St. Francis's* bad cloaths, his dirty  
 and contemptible countenance, his  
 long beard, and the black hair of  
 his eye-brows hanging down over  
 his eyes, despised him, and said  
 to him, *Go brother, and wallow in*  
*the dirt with the Swine, for thou*  
*art more like them, than like a man.*  
 Which words, as soon as *Francis*  
 heard, he bowed himself very  
 low, and in obedience to the com-  
 mand of his Holiness, went and  
 wallowed with Swine in a pud-  
 dle; wherein he tumbled so long,  
 that he was covered with dirt,  
 from head to foot; and in this  
 pickle he came again, and present-  
 ed himself to the Pope, saying,  
 My

*My Lord, I have done what you commanded me; Whereat the Pope being very much astonished, and admiring his great obedience, granted his request, and approved St. Francis's Rule which is observed at this day by the Capucins, and the other Minor Fryars, with a grand obedience. This approbation was granted, Anno Domini 1212. as St. Bonaventure and St. Antonine testifie. And this approbation was again confirmed by Pope Honorius, successor to Innocent.*

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## CHAP. XVIII.

*of the Humility, and incomparable patience of St. Francis; and of his most notable actions.*

**D**Ivers have written the life and actions of St. Francis. Vincent in his *Mirror of History*, writes it at large. Matthew Paris, an English Monk, in the life of Henry the Third, describes the actions of St. Francis, and sets down his Rule. These two Historians wrote about thirty years after St. Francis's death. *Jacobus Voraigne* hath written his Legend. We have also the *Chronicles of St. Francis*, upon the same subject. But the Authors of greatest authority are first St. Bonaventure, a Capucin of St. Francis's Order, and a Cardinal, who wrote about forty years after Saint Francis's death. This Bonaventure, the Church of Rome placeth amongst

This Platter of Bonaventure, was printed at Paris by Claude Chaplet, in Saint James's street at the sign of the Unicorn, Anno, 1601.

her

her Saints, and Principal Doctors. This is that Saint *Bonaventure*, who composed the Psalter of the Virgin *Mary*, containing one hundred and fifty *Psalms*, which are nothing else but the hundred and fifty *Psalms* of *David*, out of which *Bonaventure* hath taken the word *God*, and hath put the word *Virgin* in its stead; for example, he thus begins the 109 *Psalms*, (which according to the Hebrew, is the 110.) *The Lord said unto our Lady, sit thou at my right hand, &c.* And in *Psal.* 90. instead of, *He that dwelleth in the secret place of the most High*, he hath put; *He that dwelleth in the help of the Mother of God.* And in the 129 *Psal.* *Out of the depths have I cryed unto thee, O our Lady, hear my voice.* And so throughout the *Psalms*. By this means the true honour which all Christians owe to the holy, and blessed Virgin, turns to her reproach, by transforming her into an Idol, and by putting her

her in the place of God. This is that Saint *Bonaventure*, to whom the *Capucin Joseph* would have us give credit, and would have us believe that description of Saint *Francis's* life, which he gives us. Besides this St. *Bonaventure*, we have St. *Antonine*, Archbishop of *Florence*, Canonized by Pope *Clement* the seventh, *Anno Domini*. 1523. with the approbation of his Doctrine, and great Indulgences granted to those who shall visit his Sepulchre. I speak this, because no body may think that such passages as I shall quote out of these Authors, are things, which the Church of *Rome* believes not; or that I have invented them; or that they are forged by persons of small authority. I alledge such Saints as are prayed unto, and adored in the Church of *Rome*.

Saint *Francis* his Father was named *Peter Bernardo*, A Citizen of *Affise*, in the Dutchy of *Spolete* in *Italy*.

Saint

This Life,  
written  
by St. Bonaventure,  
you may  
find in  
*Serius*, in  
the month  
of *October*,  
p. 30.

Saint *Francis's* name, when he was young, was *John Bernardo*, but he changed his name, and would be called *Francis*, because he spake *French* when he was moved by the Holy Ghost to utter the praises of God; as *Bonaventure* tells us, in the life of *St. Francis*.

When he was but young, and a Lay-person, he demonstrated a grand Humility, even to the kissing of Lepers: and one day alighting from his horse to kiss a Leper, it was revealed unto him, that this Leper was *Jesus Christ*.

His fellow-Citizens seeing him a greasie and dirty fellow, and that he did wild and extravagant actions, judged him to be out of his wits; and running after him, threw stones at him, and covered him all over with dirt. Which when his Father saw, he fetcht him home, and kept him shut up a long time, whipping him cruelly, as mad folk are whipt for their cure.

cure. But his Mother taking pity on him, did, in the absence of her Husband, set him at liberty.

When his Father returned home, he brought him before the Bishop, and made him disclaim his right of Inheritance: To which *Francis* very willingly consented; yea, pulling off his Breeches, and the rest of his cloaths, he made himself stark naked, being (as *St. Bonaventure* saith) drunk with the Holy Ghost. Then he said to his Father, *Hitherto I have called thee my Father; but henceforward I will say, Our Father which art in Heaven.* *Antonine* reports the same in the Life of *St. Francis*.

Being thus naked, he went into a Spittle where Lepers were kept, and tended them, kissing their feet, and wiping and kissing their sores with an admirable devotion, as Saint *Bonaventure* tells us.

In those days *St Francis* wore shoes,

shoes, and walked with a staff, and girded himself with a leather-girdle: But afterwards, judging this equipage excessive, and too delicate, he left his shoes and his staff, and in humility girded himself with a Cord.

Being tempted with unchaste desires, he plunged himself over head and ears in a ditch full of ice. And one day, the Devil having breathed on him, he felt the fire of carnal lust kindled within him: Whereupon this blessed Saint stript himself stark naked, and whipt himself terribly with his Cord, saying, *Eja frater asine, decet te manere, & sic subire flagellum*; that is, *Go to, Brother Ass, thou must stay and be whipt thus.* Antonine and Jacobus de Voragine report the same.

The hard ground was his ordinary bed, and a stone his pillow. But one day, by reason of a pain in his head, taking a feather-pillow, and reposing himself there-  
upon



upon, the Devil got into it, and extremely troubled his brain, and disturbed his devotion: At which *St. Francis* being incensed, took hold of the pillow, and threw away both it and the Devil.

Finding that his carnal concupiscence continued, he ran to his garden, and gathering a great heap of snow, he plunged himself in it over head and ears, stark naked, as Saint *Bonaventure* saith. But Saint *Antonine* saith, that he plunged himself in it only so high as his privities. Then he made seven snow-balls, saying of one, *This is my Mother*; and of another, *This is my Daughter*, &c. whereupon the Devil went away very much ashamed.

He presented his Rule to Pope *Innocent* the Third; who for a while rejected it, and some of the Cardinals opposed it, saying, That it proposed novelties, and things impossible to be done: But at last, *St. Francis* wallowing in the mire

G

with

with Swine, as aforesaid, obtained his request.

Bonavent.

p. 39.

Legenda

Antonin.

p. 725.

Legenda.

Sometimes he had a mind to hear himself reviled; and to this purpose he once said to a Monk, *Rail on me.* Which strict command, the Monk not daring to disobey, said to him, *Thou art an idle lazie Lubber, a Mercenary fellow, an ignorant sot, and a worthless rascal.* Whereat St. Francis greatly rejoycing, answered, *God bless thee my Son; for what thou hast said is very true.*

Bonavent.

p. 39.

Antonin.

p. 726.

One day he had a mind to feed better then ordinary; for which resolving to make satisfaction, as having committed a great sin, he caused himself to be dragged to the Gallows, with a halter about his neck, and his body naked, only he had a pair of Drawers on; and there standing on a great stone, he confessed that he was a glutton, a flesh-eater, and most worthy of scorn and contempt. St. Antonine saith, that a Monk went before him,

him, crying aloud, *Friends behold this Glutton, this eater of Pullets flesh, which he hath eaten secretly without our knowledge.*

The Devils whipt him so cruelly, that they left him half-dead. And one day a multitude of Devils running on the top of his house with a horrible noise, he called to them with a sweet and pleasing voice, intreating them to come down, and to beat and torment him; saying to them, *Come and avenge me of my adversary, which is my flesh.*

*Bonavent. pag. 41. The Legend saith the same.*

Not being content with the torments the Devils inflicted on him, he whipt himself cruelly, taking delight in this exercise. And once, he hid himself in a Cave a whole month, without any ones knowledge, as St. *Antonine* testifies.

*Legend. pag. 72.*

St. *Antonine* and the Legend put this amongst the proofs of Saint *Francis's* holiness; That being once at dinner at an honest mans house, a Capon of seven years

*pag. 721. Antonin. Tit. 24 c. 2.*

One that  
believes  
amiss.

*Legenda  
Antonin.  
pag. 725.  
Bona vent.*

*St. Francis*

old was brought to the table, and that he sent a leg of this Capon for an Alms to a poor Passenger, who was a miscreant, and a perverse fellow. But the next day, when St. Francis was in the Pulpit Preaching, this miscreant, thinking to jeer St. Francis, said to the people; *I will shew you what sort of meat Francis useth to feed on:* and then going to shew the people the Capons leg, he found it turned into Fish; whereupon this miscreant was much confounded.

*Antonin.  
pag. 726.*

*St. Francis*

When any one gave him roast-meat, he dragged it through the ashes, or laid it a soaking in cold water, for fear of breaking his Vow of poverty and abstinence. An invention which Jesus Christ and his Apostles, when they were eating the Pascheover, did not think of.

*Antonin.  
in vitâ S.  
Francisci.  
pag. 723.*

Saint Antonine saith, that St. Francis divided his Disciples into three Companies; whereof two spent their time in contemplation, and

and the third action. This third sort of Monks were called *Pinzogori*, and were permitted to marry.

Some Greek Monks having prepared a dinner for him, when he came to the house, and saw clean linnen and glasses on the table, he presently got to the door, and ran out into the street, where meeting a beggar who had a very bad hat, he took this hat, and putting it on his own head, sat down at the door of the house begging.

*Legenda  
Jacobi de  
Voraigue.  
Antonin.  
p. 724.*

Being weary, he got up upon an Ass: but having with him one *Leonard* a Monk, who was on foot, this *Leonard* grumbled at it; which *St. Francis* perceiving, alighted from the Ass, and said to *Leonard*; *Brother get up upon the Ass, for thou art of a better Family than I.*

*Legenda  
Jacobi de  
Voraigue  
Antonin.  
in vita  
Francisci.*

He honoured Priests so much, that he said, *If I should meet together on the way a Priest, and a Saint that came down from Heaven, I would first go and kiss the Priest's hands*

*Legenda  
Antonin.*

*hands, and would say to the Saint, stay thou there a while.*

The Legend and  
Antonin,  
p. 726.  
& 727.  
Bonavent.  
p. 44. &  
50.

In humility he Preached to the birds, and being once in a Castle called *Albian*, while he was preaching to the people, a multitude of Swallows flockt about him; which by their singing hindred the people from hearing him : Whereupon turning to the Swallows, he said *sisters, ye have talked enough, now it is high time for me to speak.*

Bonavent.  
pag. 44.

At which words the Swallows were silent until the Sermon was ended. And pitying a Hare, which suffered it self to be taken, he said to it, *Brother Hare, why didst thou suffer thy self to be so deceived?* A live Tench was presented to him, on which taking pity, he threw it again into the River. Hearing a Grasshopper sing, he said to it, *Sing sister, Grasshopper, and praise the Creator with rejoicing.*

Antonin.  
p. 727.  
Bonavent.  
pag. 44.  
The Legend.  
Bonavent.  
p. 44.

Being in the Church of *St. Mary*, called *Portiuncula*, some body gave him

him a sheep, to which he gave instructions; and the sheep in obedience to him, presently fell a bleating, while the Monks were singing in the Choir; and this creature did very humbly kneel down, when the hoste was held up. Whereupon *Surius* puts in the Margin, *O that hereticks would learn henceforward to adore the Eucharist!*

Travelling through the Marquisate of *Ancona*, he met on his way a Country-fellow, carrying two Lambs to Market to sell them, which did bleat most pitifully; whereupon *St. Francis*, being touched with brotherly compassion, said to the Country-fellow, *Why dost thou torment my Brethren so?* The Country man answered, *I carry them to the Market to sell them to some body that will eat them.* Then the holy man said to him, *God forbid; rather take the cloak which I have on my shoulders.* So he gave him

*Antonin.*  
P. 727.

his cloak, and saved the lives of his brethren, which he carried away on his shoulders with a brotherly Charity.

*Antonin.*  
P. 727.

Remembring that it is written in the two and twentieth Psalm, *I am a worm and no man*, he would not suffer a worm to be trodden upon.

One of his Monks having spoken somewhat roughly to a poor man, he commanded him to strip himself, and to go stark naked before this poor man, and to kiss his feet.

*Antonin. in*  
*vitâ Fran-*  
*cisci, cap. 2.*  
*se 8. 6.*  
*Bonavent.*  
*pag. 47.*

He was very devoutly present at a Christmas mid-night Mass, to which, according to the Custom of the Church of *Rome* - in those days, and used still in some places, an Oxe, and an Ass were led, and hay was carried for them.

*page 48.*

It is observable, that *Bonaventure* saith, that *Francis* had no learning, nor knowledge of the Holy Scriptures, acquired either by study or instruction from others



thers ; but that by the irradiation of the eternal splendour, he penetrated even to the very bottom of the Holy Scripture. Hence it is, that in his Rule he alledgeth Scripture so dexterously, and pertinently, as we shall see anon.

At last brother *Francis* dyed, having acted a Comedy both before God and man.

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CHAP.

## CHAP. XIX.

*The great rewards which St. Francis received for his humility: And of his marks.*

Pag. 728.

**A** Humility so profound, and of so great a merit, was not unrewarded. *St. Antonine*, in the life of *St. Francis*, reports, That the people did run after him, and did tear his cloaths in pieces, every one striving to carry away a piece, believing that these rags were of great vertue, and a proper means for salvation; so that the people left him half naked.

*Bonaventure* saith, That a certain holy man had a vision, wherein it seemed to him, that a golden cross came out of *Saint Francis's* mouth, whose top touched Heaven, and its two arms reached unto the ends of the Earth.

In the seventh Chapter of the *Revelation St. John*, speaks thus ;

*I saw another Angel ascending from the East, having the seal of the living God. St. Bonaventure, in the life of St. Francis, saith, That we must believe that without doubt this Angel is St. Francis: these are his words; I saw (saith John in the Revelation) another Angel ascending from the East, having the seal of the living God. Whence we gather, by an infallible faith, that this messenger of God, beloved of Christ, to be imitated by us, and admired by the world, is that servant of God, Francis.*

*Bonavent.  
Pag. 31.*

*The same Bonaventure saith, that a certain, holy, and devout man, being once in St. Francis company, fell into a trance, and saw in Heaven divers seats, amongst which he saw one more Magnificently adorned then the rest, glittering with pretious stones, and very glorious: And as this holy man was wondering for whom this seat was prepared, a voice came to him from Heaven, saying, This*

*Pag. 40.*

*was*

was the seat of one of the lapsed Angels, and is kept for the most humble Francis.

The Legend saith the same: and we have already seen, that this was the seat of one of the Apostate Seraphins; and that by this exaltation the most humble *Francis* is placed above the Archangels, and above the Cherubins, and consequently above all the Saints, except the *Virgin-Mary*, who is called the Queen of Heaven.

All that have written the life, and actions of Saint *Francis*, say, That about two years before his death, God intending to recompence the humility and merits of *St. Francis*, sent a Seraphin to him; which lying upon him cross-wise, imprinted on his hands and feet the marks of the wounds of Jesus Christ.

After his death, there was a great stir and contest about these marks: Some laughed at it, and said, that if *St. Francis* had really received

received from God the marks of the wounds of Jesus Christ, every one must needs have seen them, during the space of those two years, seeing he went with his feet naked, and wore no gloves; but that none ever saw them, save one Fryar, named *Elias*, who saw them but once, and that by chance too.

*Antonin.*

*Tit. 24.*

*Cap. 2.*

*Señ. 8.*

*Solus hoc*

*frater*

*Elias casu*

*utcumque*

*prospicere*

*meruit. 1*

They said also, that the miracles of Jesus Christ, and his Apostles, served to some good purpose, *viz.* to cure diseases, to give ease and deliverance to the afflicted, to raise the dead, &c. but that the marks of these wounds do no cure at all, and are good for nothing.

That it is not credible that God would imprint these marks on a mortal body, which was soon after to putrifie, by which putrefaction these marks had been defaced. Moreover, that although these marks had been really imprinted; yet it is a thing which the Devil, or men may easily counterfeit. That the Apostles, who  
had

had more worth in them then St. *Francis*, never had these marks.

But the Pope interposed, and in recompence of the services which brother *Francis* had done him, (for he was a great defender of the Popes) Canonized him, and put him in the Catalogue of the the Saints. This Canonization was, *Anno Domini*, 1228. Moreover, Pope *Alexander* the Fourth, *Anno Domini*, 1254. understanding that St. *Francis* was on Mount *Alverno*,\* when he received the impressiion of these wounds, took this occasion to augment his Revenue: For he declared, that all the Ecclesiastical Lands and Goods in that Mountain did belong to the Pope, and were directly and immediately subject to the Church of *Rome*. Moreover, he did personally cite, and adjourn those who had maliciously defaced the marks of the Image of St. *Francis*, which was at *Genner*, in the Church

*Antonin.*  
*Cap. 2.*  
*Secd. 10.*

Church of Saint *Mary de Vignes*.

About twenty six years since, Pope *Nicholas* the Fourth, sent Bulls to all the Churches under the Papal jurisdiction, certifying <sup>*Antonini*</sup> the truth of St. *Francis's* marks <sup>*Pag. 720.*</sup> (though divers, who were hard of belief, laughed at it:) since which time, the memory of St. *Francis's* marks is sacred in the Church of *Rome*, which (as *Antonine* saith) observes the Feast of St. *Francis's* marks; which honour is not done to the marks of *Jesus Christ*.

When I consider these things, I cannot enough wonder at the blindness of those that give credit to things so full of absurdities and impostures: It seems as if the adorers of St. *Francis* had invented them on purpose to dishonour and mock him; for no man, who hath any common sense left him, will do such things as are attributed to St. *Francis*; who play'd the mad-man, that he might be counted a Saint; and, as much as  
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in him lay, kept himself from the usual and ordinary actions of mankind, that he might be admired, *viz.* To draw roasted flesh through the ashes; to wallow in the dirt with Swine; to tumble in the Snow; to give instruction to Animals, and to call them his brethren and Sisters, are things which cannot be done by a man that is in his right senses.

And herein we must admire the just effects of Gods displeasure, who hath revenged the contempt of his Word contained in the Holy Scriptures; for in those days, and in the following Ages, the the Holy Scripture was a Book sealed, and altogether unknown to the people: Nothing was then talked of, but Images, lying Wonders, Croisades, Indulgencies, Adoration of Reliques, and the power of the Pope was then at the height, and absurd and feigned Legends were the ordinary subject of Sermons. Wherefore God being



being provoked, strook the people with the spirit of giddiness, and with a horrible blindness, which grew thicker and thicker, until God took the Candle of his Word from under the Bushel, and exposed to view the Holy Scriptures.

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CHAP. XX.

*That under the Cloak of Humility,  
Saint Francis hid an unparalle'd  
pride.*

**W**Hosoever shall rightly consider the actions of St. Francis, shall under the Cloak of Humility discover an unparallel'd pride.

In the beginning of the Legend written by *Jacobus de Voraigue*, it is reported, That *Francis* being prisoner with divers other persons, he only was merry, and all the rest werè sad. And being  
H asked

asked what was the cause of his mirth, he answered; *Ideo me exultare noveritis, quia adhuc sanctus per totum seculum adorabar*, that is, *Know, that I rejoyce, because I shall be adored for a Saint throughout the World.* To desire to be adored is the highest degree of pride: None of the Apostles desired this honour. *Cornelius* the Centurion, who was a man fearing God, knew that there is but one God, which he continually invoked; he knew well enough that *St. Peter* was not the Creator of the world: but being seized with reverence, he would have given him some inferior adoration; for which *Saint Peter* rebuked him, saying, *Stand up, I my self also am a man, Act. 10. 26.* *St. John* seized with fear, would have adored the Angel that talked with him, as you may see in the one and twentieth Chapter of the *Revelation*; But the Angel rebuked him, saying, *See thou do it not, for I am thy fellow-servant;*  
*worship*

worship God. He knew well enough that this Angel was not God; for the same Angel had told him so before, in Chap 19. of the same Book. Is it not therefore an impious folly, for a man to live the life of a beggar, that he may be adored after his death?

The Rule of St. *Francis*, which speaks with an absolute authority, demonstrates the pride of him that composed it. For who gave brother *Francis*, (who was of the meanest of the people, and without any charge either Ecclesiastical or Civil) power to compose Laws different from the laws of God, and to make ordinances which oblige men upon pain of damnation? Who gave him power to command with absolute authority? For see how he speaks in his Rule. *Per obedientiam injungo Ministris; I enjoin Ministers by their obedience.* And he concludes his Rule with these words, *That it is not*  
H 2 *lawful*

lawful for any man to infringe this Rule, or by rash boldness to contradict it. That if any one shall presume to make such an attempt, let him know, that he shall incur the displeasure of Almighty God, and of the Blessed Apostles, Peter and Paul.

I demand how we can be assured that God would have us, upon pain of incurring his displeasure, entirely observe *Francis* his Rule, and that God would be angry with a *Minor* Fryar, who instead of a Cord, should gird himself with a leather-girdle, or should receive money, or would not wear patcht clothes, or would wear a shirt, or should (whether he be a *Capucin* or a *Lay Cordelier*) say less then seventy six *Paters* in one day? What can be said more against Murtherers, Adulterers, and Blasphemers, than to say, that they incur the indignation of Almighty God? Hath not weak and sinful man enough to do to obey the  
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the commands of God, without having heavy burthens imposed on him in things unnecessary, and which God requires not, and then to be made believe, that he who doth in the least transgress these laws, invented by man, doth incur the indignation of God?

It is observable, that many of those who are rigid observers of those humane laws, and oblige others to be so too, do very easily dispence with the Laws of God; and are far from loving God with all their hearts, and their neighbours as themselves.

But Superstition prevails more than Religion. And hence it is, that in the Convents of Monks, there are envies, factions, and continual emulations, besides other vices.

But how did this *Francis* know, that a Monk who observes not his Rule, incurs the indignation of *St. Peter* and *St. Paul*? Had he spoken with them? Did they declare

and promise that they would be avengers and enemies to all those that should contemn the Rule of the *Minor Fryars*? We have the Epistles of those excellent Apostles, *Peter* and *Paul*, which (without comparison) are better then Saint *Francis's* Rule, and yet they do not declare themselves avengers of the contempt of their doctrines.

They do not say, that he who shall violate their precepts, shall incur their indignation. Wherefore it appears, that this venerable *Francis* assumes an authority over the Apostles, whom he would oblige to be angry for his sake, and to undertake his quarrel. But it is not credible, that the Apostles, who enjoy celestial glory, will concern themselves for the observation of the rules of Monks, especially seeing they themselves were no Monks, and that their lives were as much unlike the lives of the *Capucins*, as Heaven is distant from Earth; Also because  
there

there were no Convents of Monks in the Apostles days, nor in many ages after.

Methinks it is enough to have God our enemy: If a man incurs the indignation of God, the indignation of these two Apostles will not render him the more miserable. In vain therefore doth *Francis*, after he hath denounced against the *Minor* Fryars, who shall disobey his Rule, the Indignation of God, threaten them with the indignation of *St. Peter*, and Saint *Paul*, who are pre-supposed (though without proof, and contrary to the word of God) to know the heart, and to see all that is done here below.

Also we would fain know, why *Francis* threatens the Monks with the indignation of *St. Peter*, and *St. Paul*, only? And why not with the indignation of *St. John*, and *St. James*? but perhaps he believed, that they have less credit in Heaven, or that they are less cho-lerick.

It is very observable, that *Francis* composed his Rule (wherein he gives laws, and commandeth with authority) when he was but a Lay man, and a private person, and a long time before the Pope approved it: And although he was of the meanest rank of people, and without any office or dignity, yet he speaks magisterially.

To the Rule of St. *Francis*, is added his Testament, wherein he speaks with full power and authority, saying, *Firmiter volo quod fratres laborent de laboritio, & precipio firmiter fratribus per obedientiam, &c.* That is, *I do strictly charge, and do firmly, and absolutely command the Fryars by their obedience, &c.* He pre-supposeth, that obedience is due to him, and that his commands ought to be firm and inviolable. Kings speak not with more authority,



CHAP. XXI.

*Some Laws and Ordinances contained in St. Francis's Rule.*

**F***Rancis* his Rule begins with these words :

*The Rule and Life of the Minor Fryars, is as follows, viz. to observe the Holy Gospel of our Lord Jesus Christ in these things, viz. in living Obediently, Chastly, and without Poverty.*

These words are very remarkable; for they do not oblige the Monks to acknowledge *Jesus Christ* to be the eternal Son of God, and the Saviour and Redeemer of the world, not to be charitable and liberal to the poor, nor to be at peace with their neighbours, nor to do to others what they would have done to themselves, nor diligently to read the Holy Scripture, and to be instructed in the Doctrine of Salvation

tion, which are things expressely contained in the Gospel of *Jesus Christ*, and recommended by the Apostles : But this Rule obligeth the *Minor* Fryars, to observe the Gospel in things which the Gospel of *Jesus Christ* commands not ; for you cannot find, that the Gospel of *Christ* forbids any one to marry ; on the contrary, *Jesus Christ*, by the mouth of his Apostle, commands those who cannot contain, to marry, and *St. Peter* was married. *Jesus Christ* forbids us not to possess any thing in particular, nor doth he command us to live in beggary by the sweat of other mens brows. He commands not to make a Vow of Obedience to a Guardian, or Abbot, or Superiour of a Monastery ; for in the days of *Jesus Christ* there were no such people, nor in many Ages after. Can there be a more manifest mockery, then to oblige men by Vow to obey the Gospel in such things whereof the Gospel makes

makes not the least mention, and some whereof are contrary to the Gospel?

But if these things are commanded in the Gospel, (as this Rule falsely pre-supposeth) why then doth the Pope dispence with this Vow, by permitting Monks to marry? However, he seldom gives this permission, except to persons of great Quality.

In the second Chapter of the same Rule, you shall find these words:

*Let those who are received Monks, have a Cloak with a Hood, and (if they will) another without a Hood. Also, let those wear shooes, who are constrained by necessity so to do. Likewise, let all the Fryars wear poor and base cloaths, which they may patch with pieces of sack-cloth, and such other stuff, and shall have the blessing of God with it.*

Mult not that man be out of his wits, who thinks, that the patching of old cloaths can bring down the blessing

bleſſing of God upon any one? And ſeeing the *Capucins* cloaths are of woollen-cloth, *St. Francis* did very improperly ordain, that they ſhould be patched with ſack-cloth.

In the ſame Chapter of this Rule, mention is made of three Lents, *viz.* the Lent before *Eaſter*, another from *All Saints* day, till *Chriſtmaſs*, and the other from the day of the *Epiphany*, till the Lent before *Eaſter*. So that there are five Months of Lent: The two firſt are neceſſarily enjoyned, but the third is left to every ones liberty.

In this ſame Chapter, the *Minor Fryars* are forbidden to ride on Horſe-back, except in caſe of extreme neceſſity. Alſo they are commanded, when they enter into any houſe, to eat whatſoever is ſet before them. By this Rule, they may eat fleſh in Lent.

They are likewiſe forbidden, in the ſame Chapter, to receive money,

money, either personally, or by Proxie: For Pope *Nicholas* hath already told us, that to have a Bag, and Money, as *Jesus Christ* and his Apostles had, is an action of infirmity: but *St. Francis*, who had neither Bag nor Money, attained unto greater perfection.

In the fifth Chapter of the same Rule, *Francis* commands his Monks to labour with their hands, if they are able: But in his Testament he speaks more precisely; for he saith, that he himself did labour with his hands; and he adds,

*I do likewise expressly command all the other Monks to labour.*

This Command is not observed now a days; for the *Capucins* and *Cordeliers*, who understand a Trade, had rather live in idle beggery by other mens labour: And thus they daily break their Vow, and transgress their Rule.

But above all, are remarkable the words of the Tenth Chapter of

of this Rule, which are these;

*Let not the Fryars trouble themselves to teach those to read, who cannot read; but above all things let them desire the Spirit of God.*

St. Francis says this, because some Monks are very ignorant, and cannot read. Some such there are now adays, but not so many as there were in St. Francis's time; whose opinion it is, That no body needs trouble himself to teach them to read, that so they may be instructed in the Holy Scriptures; he had rather they should remain ignorant: Only he would have them desire the Holy Ghost; not considering, that God gives this Spirit to those who are instructed in his Word: For, to desire the Holy Spirit, and yet to neglect the ordinary means, whereby the Holy Spirit works in the hearts of men, is to shut the door against him, while we desire him; it is just as if a man should desire to have a Bell rung, without having the Clapper of it moved. These

These are the Commands of *Francis*, who is exalted above the Cherubins that stand before the Throne of God; to the observation of which Commands, he promiseth Life Eternal; and by the transgression of them, a man incurs the indignation of God; and of the Apostles, *Peter* and *Paul*; but not of St. *Philip* and St. *Luke*. Moreover, here are better and more excellent things proposed, then those which God commands in his Law, *viz.* Works of Supererogation, which merit a supereminent degree of Glory, far above the ordinary sort of Saints, who contented themselves with doing what God commands.

To this Rule are added the Constitutions of the Order; (whereof I have already spoken) which the *Capucins* observe more exactly, and with greater obedience, then they do the Law of God, and Doctrine of the Gospel.

## CHAP. XXII.

*That the Holy Scripture is falsified  
and wrested in the Rule of Saint  
Francis.*

**W**E have heard before, that St. *Bonaventure* saith, That Saint *Francis* had not any science acquired by study; but that he had received the knowledge of the Holy Scriptures by divine inspiration. Whether this be true or not, will appear by the passages of Scripture, which *Francis* alledgeth in his Rule.

In the second Chapter, he strictly forbids the *Minor* Fryars to forsake the Order, but will have them continue in it as long as they live: And that they ought so to do, he proves by a passage of St. *Luke*, in his Ninth Chapter, Verse 62. where *Jesus Christ* speaks thus, *No man having put his band to the plough, and looking back, is fit for the*



*the Kingdom God.* The connexion of this passage with the preceding Verses, shews, that by him who puts his hand to the plough, and looks back, is meant such a one whom *Jesus Christ* having sent to Preach the Gospel, and having undertaken that charge, doth afterwards leave it to serve his wordly occasions. Our Lord speaks not of him who hath vowed never to marry, and to wear no shirt, and to live by begging, and to observe humane Rules and Traditions, which ensnare men in unclean lusts, and which are given to God for better works than those commanded in his Law, as if man would make him a debtor. In a word, to forsake the the service of *Jesus Christ*, and to transgress the Rule of *Francis*, is, in his opinion, one and the same thing.

In the Ninth Chapter of the same Rule, St. *Francis* commands the Monks to be brief in their Ser-

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mons,

mons, *Quia verbum abbreviatum fecit Dominus super terram*; that is, *Because the Lord made his word short upon earth*: Which is a passage taken from the Tenth Chapter of *Isaiab*, ver. 23. and from the Epistle of St. *Paul* to the *Romans*, Chap. 9. ver. 28. where is no mention at all made of Sermons or words which men pronounce with their mouths; but of Gods judgments and punishments, which he hasteneth, and will speedily bring upon men. The divine inspiration given to Saint *Francis* did not (it seems) teach him, that as well in the Old as New Testament, *Verbum* is very often taken for *Res* or *Negotium*; as in *Exodus*, Chap. 2. ver. 14. and Chap. 9. Vers. 5. & 6. and in *1 Sam.* Chap. 1. ver. 4. and Chap. 2. ver. 6. and in St. *Luke*, Chap. 1. ver. 37. and Chap. 2. ver. 15. and often elsewhere.

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פירמא.

CHA P. XXIII.

*Of Poverty, and Riches.*

**F***Rancis* made profession to be a great lover of Poverty, and commonly called it his Mistress. In his Rule he speaks thus to his Monks; *It is this sublimity of most lofty poverty (my dear brethren) which makes you heirs, and Kings of the Kingdom of Heaven, and exalts you in vertues, who are poor in substance:* And thereupon he forbids them to possess any thing of all that is under the Sun.

He himself put this Rule in practice. For having a competent estate, he left it all: yea, he left his breeches, and the rest of his clothes, and went about stark naked.

As for Poverty in general, many take delight in praising it; yea, those very persons who shun it; And to extol it, they say that

Jesus Christ was poor : but that serves rather to shew that poverty is an evil ; for Jesus Christ came into the World to bear our infirmities, and to sustain our sorrows.

*Bellarmino*, in the 45. Chapter of his Book *of the Monks*, saith, that Jesus Christ was a beggar. To the titles of the Son of God, the Redeemer, the Word, the Wisdom of the Father, nothing was wanting to compleat his praises, but to call him beggar : But a man cannot properly be said to be a beggar for living by the help and assistance of another.

We may judge of the nature of riches, and poverty of this, *viz.* that God is infinitely rich, and that the Devil is the poorest of all creatures. Jesus Christ saith, that it is better to give, then to receive ; intimating thereby, that it is better for a man to give what he hath, then to ask what he hath not ; For he that gives, imitates  
God,

God, who gives always, but receives never. Liberality is always better then indigence : It is more commendable to give, than to receive an Alms. And certainly, he that blames riches as evil in their own nature, blames God, who is the Author of them, and distributes them as it pleaseth him. God oftentimes exhorts his people of *Israel* to piety, by the promises of temporal good things. And *Solomon* asking of him Wisdom only, he gave him riches also without parallel. Saint *James* indeed saith, *that God hath chosen the poor*; but he adds, *that are rich in Faith*. For the happiness of these Poor consists not in their being poor, but in their being rich in Faith. Thus must we understand what Jesus Christ saith in the sixth Chapter of St. *Luke*, *Blessed be ye poor*. For that which makes a poor man happy, is not his poverty, but the manner of supporting his poverty. There

be rich men that are very vertuous; and poor men that are very wicked, whom poverty excites to Theft, Murther, Perjury, &c. And therefore *Agur*, in the Thirtieth Chapter of the *Proverbs*, desires of God, not to send him poverty. The Soul of poor *Lazarus* is carried by Angels into the bosom of rich *Abraham*. So that the poor and rich are put together, to teach us, that rich as well as poor are received into the Kingdom of God, if they fear and serve him according to his word.

It is true indeed, that riches do corrupt many, and serve only to puff them up with pride, to enflame their lusts, and to divert their hearts from trusting in God, to trust in their riches. And this is the reason why Jesus Christ saith it is hard for a rich man to enter into the Kingdom of God: But this evil proceeds not from riches, but from those that abuse them, into whose lap riches falling  
are

are corrupted, as a Crown is defiled that falls into a puddle, and in whose hands the goods of this world are like a sword in the hands of a mad-man. We must not believe that Jesus Christ in the 16th. Chapter of St. *Luke*, calls riches *unrighteous*, because there is any unrighteousness in the possession of them, or because they are gotten by unrighteous means, but because they are either provocations, or instruments of unrighteousness, to those that are destitute of the fear of God.

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## CHAP. XXIV.

*Of the vow of Poverty, and of idle begging: Also of works, and satisfactions of supererogation.*

**T**Here are two sorts of Poverty: one which God sends, and another to which men do voluntarily devote themselves without Gods sending it unto them. The former is an affliction, the other is a direct profession, which some chuse, as supposing it of great merit, and a work of supererogation. There be some poor, whom God hath reduced to a low estate, wherein they get a slender livelihood by the labour of their hands: who, if they be contented with their conditions, and by serving God with a pure Conscience, do aspire to better riches, viz, the Heavenly, they are happy, and beloved of God, and truly rich. There be others, whom



whom God bereaves of their estates for the profession of the Gospel, who, although they have not purposely drawn poverty on themselves, yet, if they bear this yoke patiently and joyfully, esteeming it an honour to bear the Cross of Christ, their Poverty may be said to be voluntary, because they voluntarily follow the call of God. Of these Jesus Christ speaks in the ninth Chapter of Saint *Matthew*, who have left Father, Mother, Wife and Children, or Lands for his sake; God having reduced them to such a necessity, that they cannot keep their estates without forsaking the profession of the Gospel. In this case, we must lay down our very lives to save our Souls; and must be prodigal of our estate to be niggardly of our salvation.

But there is an affected poverty, which some embrace by vow, and without any necessity, or God's obliging of them thereunto; who  
may

may keep their estates with a good conscience, but yet had rather leave them to live by other men's estates, and had rather beg than work. This poverty is a yoke which God imposeth not on them, but they impose it on themselves. They bear not Christ's Cross, but their own. They leave the exercise of charity, upon pretence of humility and patience. It may be said, that they they are like the fowls of the Air, for they sow not, neither do they reap, and yet their Father the Pope, feeds them plentifully : for we see, that those who have vowed Poverty, are fat and plump ; and though they are poor in particular, yet are they rich in common. They get more by begging, then the common people do by working. Many turn Monks in spight, or to shake off the yoke of their parents, or in a Melancholy and desperate humour, or to defraud their creditors, who press  
hard

upon them ; or because they will not take pains to work, or have not wherewith to subsist at home. They turn beggers, that they may not be poor. They are poor by vow, for fear of being so by necessity. Wherefore *Bellarmino* speaks very gracefully, when he saith, That to these begging Monks belongs that saying of Jesus Christ, in the Nineteenth Chapter of Saint *Matthew*, *Centuplum accipiet, &c.* That is, He shall receive an hundred fold, and shall inherit eternal life. *Lib. de Monachis cap. 46. s. secunda.*

But when our adversaries call begging a work of supererogation, they do thereby acknowledge, that God commands it not. The Prophets, and the Apostles never vowed poverty, neither were they beggars. Those of them who were poor, were not so by vow, but by necessity, which God imposed on them. The Apostles had their Fishing Vessels after our Lords *Joh. 21.3. Joh. 19. 27. Phil. 4. 16.*

Lords Resurrection; And St. *John* had his house. St. *Paul* received with thankfulness the relief which the *Philippians* sent him: Being at *Corinth*, he got his living by making of Tents, chusing rather to work, then to beg; For he well knew, that begging is a shameful thing, and that it makes men both idle and impudent. He that leaves his own estate, to eat another mans bread, hath no reason to say to God, *Give us this day our daily bread*; For God might answer him, *I gave thee wherewith to buy bread, but thou hast despised it*; And now by thy begging, thou takest from them that are really poor, those Alms which are due to them.

*Omnino  
non eris in-  
digiens &  
mendicis  
inter vos.*

And so far is begging from being a work of supererogation, and better then what God commands in his Law, that, on the contrary, God will have us prevent it as much as we can, saying in *Deut.* Chap. 15. verse 4. *To the end that there*

there may be no poor among you. The Hebrew word signifies a Beggar, and the Vulgar Translation so renders it. Not that it is a sin to beg, when a man hath no other way of subsistence: But God commands the rich so to relieve the poor, that they may not be constrained to beg.

The Scripture often speaks of begging as an evil, and a punishment, yea, a curse. In the 37. Psalm, David saith, *I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.* And in 109 Psalm, he makes this imprecation, *Let his Children be Vagabonds, and beg.* He speaks indeed of involuntary poverty; but there is no likelihood, that that which is a curse to some, can be a blessing to others; and that which to one is a grievous affliction, can be to another a holy Profession.

As for examples, we have already seen the description which

Lucian

Epiphan.  
Heret. 80:  
Cap. 3.

*Lucian and Apuleius give of the Priests of the Syrian goddess, who did whip themselves, and beg. To which we shall adde the Massalian Hereticks, of whom Epiphanius saith, they went about begging, as not having wherewith to subsist, neither possessing any thing.*

Examine Antiquity, and try if you can find so much as one example of Monks that made begging a Profession. There was no no such thing as a Profession of beggary; for above twelve hundred years after the Nativity of our Lord. *Camus*, Bishop of *Bellay*, who is yet living, hath written a great book *of the labours of Monks*; in the Preface whereof you shall find these words; *The ulcer of idleness is crept into Monasteries, under the name of holy and meritorious beggary.* His whole book is employed to prove that Monks should be obliged to labour with their hands, especially those that do not Preach, nor have  
any

any other painful employment in the Church: so far is he from placing beggary amongst those pieces of perfection, whereby God is made a debtor to man. And this Prelate's book bears in its front the Approbation of the Doctors of the faculty of *Theologie at Paris*. St. *Augustine* hath written a book, *De opere Monachorum*, wherein he obligeth them to labour. *Epiphanius* teacheth the same, in *the Heresie of the Massali-ans*: where, he saith, that in all the Monasteries of *Egypt*, the Monks did labour with their hands, even as Bees do labour to make honey and wax. In those days the Monks were poor Hermits, living in deserts, labouring with their hands to get their living, and carrying their workmanship to the neighbouring Towns to sell, bought bread with the money: They did not beg the approbation of their Rule from the Bishop of *Rome*, for they were

were not subject to him: In a word, they were not at all like the Monks now adays. The same *Epiphanius*, in the same book, condemns those that live an idle life, and making a profession of beging, get their bread at rich mens tables.

But to compleat their wickedness, the mendicant Fryars make begging a work of supererogation, that is, better than what *God* commands in his Law, and consequently, better than to love *God* with all our hearts, and our neighbour as our selves. *God* commands us to serve him with all our strength, so that the Monks serve *God* with more than all their strength, which is impossible. *Abraham, Isaac, Jacob, Samuel, David, &c.* never did works of supererogation. The perfection of the Angels consists in obeying *God*, and not in doing more than he commands. *Jesus Christ* himself came into the world only to do the will of his Father, and not  
to



to do more then his will. Ask the most devout *Capucin*, if he never commits sin; and he will tell you, that he is a poor sinner: How do these things agree? they do not that which *God* commands, and yet will do more then he commands! They fail in necessary things, and yet strive to do things unnecessary, and which *God* requires not! They do not what they ought, and do what they ought not! They are more holy than *God* would have them to be!

That man is crack-braind, who exerciseth liberality when he hath not wherewith to pay his debts; If this be so in reference to men, how much more in reference to *God*? It is an extream pride, to endeavour to give *God* overplus, and more then we owe him.

In a word, I would know whether the Monks, when they do works of supererogation, do the will of *God*, or their own will.

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If they do the will of God, they are obliged thereunto, and do what they ought: But if, by doing better things then those which God commands, they do their own will; it follows that their will is better than the will of God.

Out of this same shop of pride, come those superabundant satisfactions, whereby the Monks would make us believe, that they suffer more punishment, and do more penance, then their sins deserve, and that the Pope gathers this overplus into his Treasury, and distributes it by his Indulgences as payment for the sins of others. The Monks believe, that by whipping themselves, by fasting and going bare-foot, they expiate the sins of others; Wherefore *Bellarmino* saith, that the Saints are, in some sense, our Redeemers. The Legends of *Saint Antonine*, say, that *Saint Dominick*, a grand emulator of the holiness of *St. Francis*,

*Bell. lib. 1.  
de Indul.  
1.4. f. sex.*

last

lashed himself three times a day with an iron chain, viz. Once for his own sins, which were very small, once for the sins of the living, and once for the sins of those Souls which are in Purgatory, who (no doubt) received much ease thereby. And it is this same Saint, that once had mercy on the Devil: For the Devil having transformed himself into a Sparrow, and Saint *Dominick* catching him, contented himself only with pulling off the feathers from his head, whereas it was in his power to have wrung off his neck.

By these things God is blasphemed: For such things are attributed to God, which if a man should do, he would be accounted either wicked, or mad. For, what Judge would not be accounted unjust, or out of his wits, who should let a malefactor go, because his neighbour hath whipt himself for him? But things which are

ridiculous in civil society, are esteemed good in Religion; as if a man must lose common sense to augment piety.

All this abuse proceeds from this, *viz.* that men, utterly destitute of the knowledge of the Holy Scriptures (which are to them a book sealed, and altogether unknown) seek other satisfactions, and other payments for sin, then the death and passion of Jesus Christ. For seeing Jesus Christ hath fully satisfied Gods justice, to what purpose are other satisfactions presented to him? Is not this to accuse God of injustice, to pretend that he takes two payments for one debt, when the first is sufficient? Is it not to dishonour that most perfect satisfaction, which Jesus Christ hath accomplished for us, to joyn it with the whippings and austerities of Monks; which is just as if a man should mingle coals and diamonds together? For Pope *Clement* the VI.

in his Extravagant *Unigenitus*, faith, that the merits of the Virgin *Mary*, and of the other Saints, do help to compleat the treasure of the benefits of Jesus Christ; giving us to understand, that the benefits of Jesus Christ make but bare measure; but that the addition of the Saints merits makes heaped measure, and is an addition to the merits of Jesus Christ. And for this reason, the Priest in the Mass prays for salvation, not only through the Saints intercession, but also through their merits.

|| The Lord God take pity on so many poor people involved in so many abuses, and discover the deceit of those, who being themselves notorious sinners, do yet by a proud humility think to expiate the sins of others.

## CHAP. XXV.

\* Printed  
at Rouen  
by Tho.  
Dart, in  
the Jews  
street,  
near the  
Palace,  
Anno 1614

*Of the Fraternity of the Cord.* \*

*An Extract of a Book, entituled,  
The Treasure of the Indulgen-  
cies of St. Francis's Cord, Tran-  
slated out of Italian into French :  
And of the Canonization of  
St. Francis, and Ignatius de  
Loyola.*

THE Faaternity of St. *Fran-*  
*cis's* Cord, is a Society of su-  
perstitiously devout people, both  
Men and Women, and as well  
Clergy-men as Lay-men : Into  
which Fraternity they who enter,  
are obliged to certain Observati-  
ons, and for a Badge of the Fra-  
ternity wear a Cord, in imitation  
of the Cord which St. *Francis*  
wore, and do participate of all  
the Merits and Satisfactions of  
those of the said Fraternity. They  
who have the least of merit, do,  
for all that, as really partake of  
the

the merits of the others, as if they were their own: They lend their merits to each other; and he that is asleep, or at dinner, participates of the merits of him that whips himself, or of him that turns over the consecrated Beads of his Chaplet seven times.

The Fraternity of St. Francis's Cord, hath great Priviledges, and the Popes have granted it great Indulgences. These priviledges have been set down in writing by divers, but especially by *Antonio Brugneto*, an *Italian Observant* in Monk, whose very words in the 104. page, are these;

*The most glorious Father Francis, a little before his death, obtained of God the Creator three Priviledges, as the defunct Pope Gregory reports them from St. Francis his own mouth, viz.*

*The first is, That as the number of Monks should increase, so should all things necessary be provided for*

them by the Divine Providence.

The second, That whosoever shall wear the Habit of his Order, shall not dye unfortunately.

The third, That whosoever shall persecute the Religion of his Order, his days shall be short, and his end miserable.

Moreover, the most glorious Father Francis, a little before his death, revealed to a certain Monk (who is worthy of credit) that he had obtained three other Priviledges of our Creator, when he appeared to him in the likeness of a Seraphin, and left the impression of the holy Marks on him.

The first is, That the profession of his Monks should continue until the end of the world.

The second, That whosoever shall live well in his Order, shall live a long time in it.

The third, That whosoever shall heartily love his Order, how great a sinner he be, shall find mercy from God, if so be he turns from his evil ways.

The



The same Author in the 109. page, hath these words:

*First, Pope Clement the Fourth hath granted to those men, who on their Death-beds shall desire to be clad in the Habit of St. Francis his Order; and to those women who shall desire to be clad in the Habit of St. Clare, and to be buried in it, the pardon of the third part of their sins.*

*This same Indulgence was granted them by Pope Nicholas the Third, and by Pope Urban the Fifth.*

*Moreover, Pope Leo, the Tenth, confirming the said Concessions, adds by way of overplus, That they who should die in this Habit of St. Francis, or St. Clare, and should be buried therein, should have a plenary Indulgence for all their sins.*

*And in the 95. page; Moreover, on Olive-Saturday, on the Feast of St. John the Evangelist, and on the other Feast of St. John Porta-Latina*  
(Pope

(Pope Sixtus the Fifth) he hath granted to those of the Fraternity, who shall on such days rehearse the seven Penitentiary Psalms, the redemption of one Soul out of Purgatory.

As for the Indulgence granted (as the *Minor Fryars* say) by Jesus Christ, and the Virgin Mary, and confirmed by the Pope at *Nostre Dame des Anges*, called *Portiuncula*; the Rosary of *Bernardin*, and the aforesaid book of the Indulgences of the Cord, and the Chronicle of *St. Francis*, say, that *St. Francis* would not have the Pope's Bull for confirmation of the said Indulgence: For (saith he) *I have the glorious Virgin, and Jesus Christ for Notaries, and the Angels for Witnesses.* This Indulgence is to be had on the second day of *August*, whereby every one who hath been confessed, and is contrite, and shall then go into the Church of *Nostre Dame des Anges*,

*Anges*, shall obtain a plenty a plenary absolution both of sin, and punishment. If this same person should go into any other Church, with the like or greater contrition he should not have the same Indulgence. It is worth our notice, that *St. Francis* obtained this Indulgence of *Pope Honorius*, by presenting him with three red Roses in the Winter.

But *Pope Sixtus* the Fifth, who was a *Cordelier*, hath abundantly heaped up Indulgences, plenary, more plenary, and most plenary, (as they Phrase it) on the Order of the *Minor Fryars*, and upon the Fraternity of *St. Francis's Cord*.

But of all these Indulgences, of three or four hundred thousand years, the *Jesuits* make little reckoning, and have never much troubled themselves about procuring any of them from the Pope; esteeming their own Order, although barren in pardons, and Indulgences, better then that of the *Minor Fryars*. How-

However, in one respect the *Cordeliers*, and *Capucins* surpass the Jesuits, (*viz.*) in that St. Francis was Canonized by the Pope immediately after his death, without the least difficulty: But as for *Ignatius Loyola*, the Founder and Patron of the Jesuits, who dyed, *Anno Domini*, 1556. the Jesuits were above seventy years soliciting in the Court of Rome, to obtain from the Pope, that he might be put into the number of the Saints; and at last, with great difficulty, obtained his Canonization, seventy years after his death. So long did the sanctity of *Ignatius* hang in suspense; which, no doubt, was the cause of great trouble, and perplexity to him. However this future Saint, during all this waiting, received some consolation; For, some years before his Canonization he was Beatified, which is a fore-runner of Canonization.

At last the Pope having received more clear and certain proofs of the holiness of *Ignatius*, put him into the Catalogue of the Saints, and ordained that he should be invoked in the Church of *Rome*; which had not been lawful during those seventy years that past betwixt *Ignatius* his death and Canonization.

But as in the Chappels, and Colledges of the *Jesuits* you shall see few Images of *St. Francis*; so in the Convents, and Churches of the *Capucins*, it is a very rare thing to see the image of *St. Ignatius*: For the *Capucins* believe, that *St. Francis* hath more credit in the Court of Heaven, and that he is exalted above the *Cherubins*.

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The

As the Pope having re-  
ceived more clear and certain  
views of the history of Ignatius  
and the Capucins of the  
Society of Jesus, he has  
been moved in the Church  
to give them a more liberal  
treatment than they have  
hitherto received.

It is now proposed to  
publish a new edition of the  
History of the Society of Jesus  
and of the Capucins, which  
shall be more complete and  
correct than the former.  
The new edition is to be  
written by a Capucin, who  
has been employed for many  
years in the study of the  
History of the Society of Jesus  
and of the Capucins, and who  
has been able to consult the  
original documents and  
manuscripts of the Society  
of Jesus and of the Capucins  
in the Archives of the Holy  
See, and in the Archives of  
the various Capucine Provinces.  
The new edition is to be  
published in two volumes,  
the first containing the History  
of the Society of Jesus, and  
the second containing the History  
of the Capucins.

## The Author to the Readers.

**A** Few days since a little Book, Intituled, *The Capucin*, composed by Mr. Du Moulin, coming to my view, and having read it exactly, I find nothing in it, but what is true, and practised among the Capucins. But knowing that divers particulars might be added, which that good man was ignorant of, I thought he would not take it amiss, if by way of Appendix to his Book, I should publish this small Journal, that so nothing might be wanting to compleat the description of the Capucin. The things which I have added, are so well known amongst them, that they cannot be denied; Besides, no man can speak with so much confidence, as I may, having been of their Order, and employed in their Affairs above twenty years.

A a

THE

# The Author to the Readers.

For the sake of a little book,

I have written this paper now.

It is not a long one, but it is

not a short one either.

It is a paper of a kind that

is not often seen.

It is a paper of a kind that

is not often seen.

It is a paper of a kind that

is not often seen.

It is a paper of a kind that

is not often seen.

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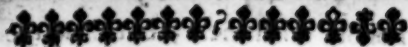
It is a paper of a kind that

is not often seen.

It is a paper of a kind that

is not often seen.





THE  
MONK'S HOOD  
PULL'D OFF;  
OR, THE  
CAPUCIN FRYAR  
Described.

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PART II.

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CHAP. I.

*The Capucins Journal.*

**T**HE *Capucins* boast,  
that of all the Re-  
ligious Orders of  
the Romish Church,  
theirs is the most  
austere and perfect. The *Car-*  
*thusians* did formerly dispute this  
honour

honour with them; but since the *Jesuits* are started up, who contend with them both, and would take this honour from them by force, for they will give place to none in point of perfection. And they have reason for it, having amongst them all those advantages by whole Sale, which the rest have only by Retail, viz.

They beg with the Mendicants, receive Rents with the Bishops, Benefices with the Abbots, Priviledges with the Monks; they eat good Fish with the *Carthusians*, Flesh with the *Capucin's*, wild

(a) In Fowl with the Gentry. (a) They say short Masses, as great Mens Chaplains do; are clad like Popes, feed like Lords, and lye delicately. They are *Jacobins* in the Pulpit, *Carmelites* in the Kitchen, but never *Cordeliers* in the Chöre. They are Confessors to Kings, and of late are become Chaplains to Princes, and great Ladies. They govern both men and

great  
houses  
short  
Masses are  
said.

and women, gather wealth on all hands ; and if you would give a *Jesuite* his right name, you must call him *Omnis homo*. However, the *Capucin's* have gained the esteem of the people, and do exceed all the other Monks in rigour and austerity.

Their day begins at midnight, a little before which time, he that warns them to rise, goes the round by their *chamber doors* with a kind of Cymbal, which they call a *Tarrabas*, being like those Instruments of Wood, with which those of the *Romish* Communion are called to their Churches three days before *Easter*, when the Bells are silent.

At this noise the sleeping Fryars rouse, rub their ears, shake off their fleas, and go into the Chaire to sing *Matines*. They that would be dispensed with, need only say to this officer, *Brother I am indisposed, pass on further*. When *Matines* are ended,

having invoked all the Saints in Paradise, both Males and Females; they begin to whip themselves after the manner mentioned in the 8th Chapter of the *Capucin*. Many make more noise then they have hurt, others strike against the benches to spare their buttocks; and all this while they sing with open mouth the 51 *Psalm*, *Have mercy on this poor Sinner*, &c. There be some that make themselves bleed in good earnest, and with much whipping harden the leather of their buttocks, like that of a Postillion's Coat; for these poor people think they shall go to Heaven the sooner for their much whipping themselves.

The whips which they use, are called *Disciplines*; some are made of small iron chains, and some of small cords full of knots; at the end of which some of them put iron rowels. These whips consist, some of five strings, in honour of the five wounds of Jesus Christ,

## *The Capucin's Journal.*

5

Christ; and some of seven to punish the seven mortal sins.

After these skirmishes, the Superiour bleffeth them all, and then they dispose themselves to make that Prayer which they call mental; and that they may recollect themselves the better, the windows are shut. Many of them make it, as Saint *Peter* in the Garden; (b) *Simon* sleepest thou? (b) They fall asleep.

This Prayer must continue an hour, and then they go to a great fire; about which they make a thousand frisks, and cut as many capers. Some turn their back to the fire, others their side. Some draw their Hoods over their face, others put a Handkerchief over their eyes; and all this while they rehearse in two Choirs the office of the Virgin for those that gave them the wood.

When they are well warmed, they go to sleep till six a clock in Winter, and five in Summer: a little before the clock strikes, they

A a 3

are

(c) Cer-  
tain Offi-  
ces.

(d) The  
ordinary  
Mafs of  
the Mona-  
ftery.

are awakened by the strokes of a club on their chamber-doors, and then they return into the Choire to sing (c) *First* and *Third*, and after that the Conventual Mafs (d) for the good friends of the Monastery.

After these spiritual exercifes, they betake themselves to corporal ones. The Cooks prepare in the Kitchen, the Gardners go to work in the Garden. Some go to their Studies, some fetch a walk, some make croffes for the reft, some make reliques for their devout Clients, and some pafs the time in talking, &c.

(e) Times  
for certain  
Offices.

About half an hour after nine, the Bell rings (e) *Sixth* and *Ninth*, after which offices they give some strokes on a broken Pick-ax instead of a Bell; which is done in zeal to poverty; at the noise of these blows on the fpade, they all go into the Dining-room, and one after the other kiss the ground, and then stand in order waiting

waiting for the Superiour.

*Mundays, Wednesdays, and Fridays*, having kist the ground, they attend on their knees the coming of the Superiour, who having likewise kist the ground, turns about to the rest. Then the eldest of them puts off his cloak in respect, clasps his hands, hangs down his head on his knees, and says, *Benedicite, Father I confess my fault, I am an unhappy wretch, I have broken a Platter; another says, I am worse then a Devil, I have broken a Cup; another, I am a block-head, I was like to have burnt the Monastery.* Such things as these they confess, as Mr. *du Moulin* hath observed in the 8th Chapter of the *Capucin*. *Vide du Moulin.*

To these childish confessions, are enjoined on the very same place, Penances suitably ridiculous, to which I adde these following.

They make him that hath Sung too low in the Choir, to put the Coverlet of his bed on his back,

like a Cope, and a staff in his hand like the Chanter of the Chapter ; and as he walks along by the Tables, he sings the *Magnificat* with false notes.

If any one be too spruce or finical, (as many affect to be ; witness he that caused such hairs of his eye-brows and beard, as he called supernumerary, to be pluckt out ; for he cut his hairs by tale, and his beard by the rule or compass) they make him kiss the Pot-hangers, or the bottom of a Kettle. Divers go to him to complement him, calling him *Sir* ; and then (to make him handsom and brave) they load him with Dish-clouts, and flap him on the Chaps with a wet cloth, as you would do to a Jack-pudding.

I have known a Master of the Novices to enjoyn a Novice, as a penance, to sing a merry Song, called *Madelonnette*. Another hath commanded them all to pass over the belly of one that lay flat  
on



on his back ; and every one as he passed over him, said, *Burst, burst thou proud Cockscomb.*

Another, who caused a Novice to be whipt in the Garden, in the sight of Women and Maids, that lookt over the wall ; being told of it, replied, (f) *What care we though the Females see our shoulders, fith we give them good example.* (f) They would fain see the Females whipt.

It is a very rude and uncivil penance, when a poor *Capucin* hath emptied his pot of Wine at Table ; the Superiour commands another to be brought him. For this is to publish his infirmity (g) and what that is, the rest are able to guess by the greatness of his wine-thirst. (g) It is a sign he loves good wine.

If any one brags of his gentility, or talks in Courtly terms, or walks loftily, three persons are appointed to follow him as he walks up and down, whilst the rest are at Table ; and two Halbertiers march before him with Pick-Axes on their shoulders, crying,

crying, *Room, Room, for the Gentleman.*

If any one makes a noise as he walks, he is tyed hand and foot like a Calf that is carried to Market, and lies so upon the place till dinner be ended; or else he is made gallop up and down the room upon all four like a beast.

Going one day to a certain Monastery, I went into the Dining-room, and in the place where they dopenance, I saw one busily endeavouring to bite an Apple, which hung from the roof by a thred; and asking what that poor Fryar had done, I was told that he had eaten his Pottage too hot, and that this Apple was given him to stay his stomach while his broth did cool.

Another for breaking silence, was made to hold a dead mans bone in his mouth, for the space of an hour at the Church door, to be seen by those that went in.

## The Capucin's Journal.

II

A certain poor Fryar that was one of the Servants, coming one day very hot out of the Kitchen, presently takes off his pot of wine; which the Superiour observing, made him shew the bottom of his empty pot, and to say aloud, *Brethren, I pray do me the favour to fetch my Drawers for my pot, for you see it shows its breech.*

When any one hath spoken too insolently to his fellow, he is made to go bare-foot, bare-headed, with his hands claspt, and a great rope about his neck; and falling on his knees, he kisseth the feet of all the rest, saying, *Brethren pray to God for a poor Toad.*

He that hath too stately a gate, is made to walk up and down, whilst the rest are at dinner, with his arms a Kembow, a Basket on his head, and a lath by his side, made like a Sword; saying to them all, one after another; *Brother what dost thou think? am I not very brave?*

I

I have known a Superiour so uncivil, as to command a young Novice who smelt to his bread, to dine on the seat of a Privy.

And now we are speaking of Novices; it is a rent which they pay every *Friday*, before they sit down at Table, to whip themselves whilst the 51 *Psalms* is sung, and to speak to no body but on their knees, nor to rise again before they have kiss'd the ground.

When these follies are ended, and having all dined, the Superiour gives a signal by striking with his knife on a goblet. Whereupon they all rise, and take away, and (having given thanks) go to the Altar, where every one says three *Paters* for those who gave them their Dinner; after which they walk in the garden.

About Two of the Clock, the Keeper of the Vestry (or Sexton) strikes five times on the broken Pick-Axe; this is called Silence, at the sound whereof they all go  
to

to sleep for an hour ; and this is called the preparation for the mental prayer, which in Summer they make at noon.

At Two of the Clock they sing Vespers ; at which time, most commonly, there are many vacant places, for some are walking in the Garden, others making visits in the Town, others a begging ; and it is a great chance if some be not absent.

At Four a Clock they ring the (b) *Completorium*, after which, they make about forty Prayers to the Virgin *Mary* ; and then they make again the mental prayer for an hour.

(b) The last evening Service.

In the Winter they whip themselves as soon as this Prayer is ended, instead of doing it in the night, to avoid the severity of the cold.

One of the greatest Earls in France, being once, by chance in a Monastery, and hearing the great noise they made, thought the

the Heavens were falling, and receiving withall a lash on the chaps with a whip, cryed out for help; which at that time put a stop to their exercise.

One of them being wont to whip himself too severely, the Superiour caused his *Discipline* (which is a kind of whip) to be taken from him. But this good Fryer loved whipping so well, that he went and presented his buttocks to his companions, and begging some lashes of them, he said, *Brother do me the kindness, &c.*

They go out from thence merrily to Supper (which is not interrupted with Penances, as their dinner is) and then they go to discourse by a good fire. Some tell the news of the Town, others read Gazetts; and every man takes the liberty to talk, except the Superiour (from the occasion of a spark of fire falling on his foot) commands them to say  
some

some Prayers for the Souls in Purgatory.

About Seven a Clock, the devoutest of them go to examine their Consciences before the Altar; after which the Superiour sings some Prayers; which being ended, they all stretch out their arms cross-wise, and say *Five Paters*; then one of them kissing his hand, presenteth him with the brush dipt in Holy-water, which he sprinkles on their heads, to wash away their Venial sins. After this every one kisseth the ground, and says, *Benedicite*, and so they go to lye down until the Alarm calls them to Matines.

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CHAP.

## CHAP. II.

*Some particular Superstitions practised by the Capucins.*

**I**T is a lamentable thing to observe whither Superstition leads these poor Souls, that take not the precepts of the Gospel for the rule of their devotion.

There are some *Capucins* that think they do God very good service by whipping themselves every day, as soon as they awake; and that if they whip themselves before the Communion, it is a good preparation thereunto.

I have read in the memorials of one of their Generals, that a certain *Capucin*, named *Amboine Corse*, wore a Coat of Maile next his body, and girt it so close, that his flesh came thorow it; inso-much, that it was incorporated into his skin; also that this same man did wear Drawers of Hogs-skin,



skin, and that (the length of them being half cut) entred into his flesh; and at last he came to such a degree of Superstition, that he would eat but five raw Beans a day in Summer, and five Chace-nuts in Winter, and drank nothing but Water. His design (says the General) was to try how far humane nature could go in suffering (he might have said, in tempting God.)

Some of them lye on the bare Boards, with a Faggot for their Pillow, and sleep with a Cross in their hand.

A certain *Capucin* that was wont to stretch out his arms (Cross-wise) two hours every day, being sick and weak, would not let fall his languishing arms; and asking him to what purpose that Devotion served, he answered me, that he did it in imitation of Saint Paul; who said, *That he was Crucified with Jesus Christ.*

I have known some that would

B b

bow

bow a hundred times every day before an Image of the Virgin *Mary*, and at each time kiss the feet of the Image.

Some gather Flowers and make Nosegays, wherein they put but five sorts of flowers, in honour of the five letters of the name *Maria*. I have seen certain of them having a Nosegay of Gilliflowers in their hand, present it to the nose of an Image of the Virgin *Mary*; and kneeling down said, *I salute thee, Mary*; and repeated it sixty three times, in honour of the sixty three years, which they say the Virgin *Mary* lived upon Earth.

I have known some go four Leagues fasting, to present the Virgin *Mary* with a Crown of flowers, which they put on the head of her Image.

Another pricking himself, signed a vow to the Virgin *Mary* with his blood; and as he turned about, seeing a great gobbet of rotten flegm, which some body had newly

newly spit, he lickt it up in honour of the said Virgin.

One of their Stewards were wont to present Fruit to the Fryars, with sublime intentions, *viz.* Sometimes he would present a slice of a Melon to each of them, in honour of the Deity; sometimes two in honour of the two Natures of Christ. Sometimes three Apples in honour of the three Persons; sometimes four Pears in honour of the four Evangelists; seven Apricocks in despite to the seven mortal sins; eight Figs in favour of the eight Beatitudes; nine Apples in memory of the nine Choire of Angels; ten Chasenuts in thinking on the ten Commandments; and oftentimes twelve in memory of the twelve Apostles.

I have known some carry about with them their sins, written in a skin of Parchment; which they sowed to the inside of their cloths, just against the heart; and this

they did in imitation of *David*, who saith in the 51 *Psalm*, *My sin is ever before me.*

Another had the reputation of a Saint for whipping himself every night, and for whipping the steps of the Altar; with intention to whip the shooes of the little *Jesus*.

Fryar *Jacopon* had the inwards of an Oxe hanging in his Chamber; wherein the worms bred, and he used to bite it sometimes to mortifie his appetite.

Some think it a great piece of Devotion to sleep upon a dead mans skull; others to whip themselves with a handful of Nettles; another is admired in the *Chronicles* of their Order, for sitting on one end of a plank, and weighing up and down with a Child on the other end, in the midst of the Town, and continuing so to do, until the Magistrates came and saluted him for a Saint.

I knew one so fervent, that in  
zeal

zeal to the Gospel, which makes mention of Eunuchs, *that made themselves Eunuchs for the Kingdom of God*; acted the part of a Chirurgion on himself; and the pieces be- carried on a Trencher to the Sing-periours Chamber, he ordered that the two brethren should be buried in the Church-yard, waiting for the resurrection. This poor fool was within a hands breadth of death; falling down in a swoond at the foot of the block, on which he had gelt himself.

I knew another, who to moderate his humours, rolled his buttocks on burning coals.

This was reputed sanctity by some, but folly by the Gardiner; because the Coleworts were used to cure the bladders which he had on his breech.

I have known some so scrupulous, that they would have thought themselves in the estate of damnation, if they had read but six lines of the Gospel of Saint *John*,

translated into the vulgar tongue.

I shall wave many other practices of this kind, to deplore the misery of these poor men transported with zeal, *but not according to knowledge.* If there be any Piety in the *Romish* Church, it is, doubtless, amongst them; but seeing their sanctity is mixed with so much extravagance, it is not to be imitated; for *Bodily exercise profiteth little, but godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.*

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CHAP.

CHAP. III.

*The Habits of the Capucins.*

THE Habit of the *Capucins* consisteth in three things, viz. in that great exterior habit which is seen in little drawers, which they call *Murandes*; and in the cord which must be of hair, or flax, and must have three knots. The first knot signifies Chastity, the second Poverty, and that which beateth on their feet, signifies Obedience. If any one to shorten his cord, makes a fourth knot, they call it blame and self-will.

The Cloak and Sandales are not of the essence of their Habit, neither can they wear them but by the Popes dispensation.

The rule of the *Capucins* permits them to wear another Habit underneath, but that hath no Hood. It reacheth to the neck

only ; and he that wears it, cannot wear a Cloak. This sort of Habit is called *Tunica* ; it is made of a soft and gentle cloth, and he that should wear it with a Hood, and should not leave off his Cloak, would be censured guilty of a mortal sin.

Whereupon there arose, one day a great dispute amongst them, whether this *Tunica*, with a Hood, might be worn without sin. To this answer was made, that for the avoiding of sin, it should be sown at the neck and end of the Sleeves to the other Habit ; and then it would be but one Habit : A resolution both subtil and charitable, which draws a Soul out of Hell with a needle full of threed.

Divers of them wear large napkins on their back and stomach, and you may easily perceive it by looking at their neck. But they that do this should also put Napkins on the out-side of their cloths, in imitation of *St. Francis*, who



who having put a Foxes skin withinside his clothes to warm his stomach; caused another to be sown on the out-side, that he might not be thought an Hypocrite.

I have seen some of the *Capucins* cloaks made of the lists of cloth, and their cloaths made of little shreds sowed together; but they that wore them were prouder than a *Spaniard* with his Cloak.

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## CHAP. IV.

### *The Begging of the Capucins.*

IN some Monasteries in *France*, there are 120 *Monks*, and in many other 80. and 60. The expences of these Monasteries (in reference both to back and belly, with necessaries as well for the Church, as Offices of the Household) amount to above 35000, or

or 40000 livers yearly. So that you must conclude their Wallet would be very large, if what is put into it were sufficient to defray so great an expence. But see how they order their business.

The chief of the Town give them weekly some twenty pounds of flesh, some twelve pounds, some more, some less, which they give these \* *Questors* order to take of their Butchers. And you may guess what quantity of flesh is brought into each Monastery in a week, there being very few persons of note who do not give them some.

\*Beggars.

On *Saturdays*, most commonly, you may see at several times of the day, Butchers going to the Monastery, laden with meat without each others knowledge; and sometimes the Kitchen is so full, that it would serve to furnish a Butchers stall.

To these Alms *in specie*, are added

added pecuniary Alms, given by the Nobility and Gentry of the Country. The *Capucins* dare not make use of these pecuniary Alms, until the intention of the donor be fully declared.

The *Questor* who takes a pride in furnishing the Kitchen well, takes with him some crafty fellows to receive this money, who when they receive it, cause the donor to say, that it is to feed the poor Fryars; for if the donor had only said in general it is for the necessities of the Monastery, that money could not have been made use of for the Kitchen. Hence it comes to pass, that the money which comes from the Country, and that which is given for Masses, Sermons, and other exercises, is employed most commonly for the refreshment of the poor Fryars; for the Benefactors cause those very words to be used to those to whom the Alms is given, which the parties themselves desire.

There

There is such an abundance of bread given to some Monasteries, that they cannot use it all, but the *Questor* knows how to work a kind of miracle, so that nothing is lost: For when any one of those that are wont to give bread, is about to give his Alms, the *Questor* begins to bless God for the care he hath of the poor Fryars, and testifies, by his refusal, that he hath no need of it at present. Then he is asked what it is that he wants. He dares not say he wants flesh, for their Constitutions forbid them to ask flesh in its proper species, except it be for the Sick: But he declares that the most part give them Bread; and that man lives not by Bread only, and gives so many hints, that at last the Benefactor, knowing his meaning, gives him flesh.

The Bread which they take of the Baker is of the finest sort, and sometimes it so much abounds, that I have seen (besides what  
was

was used) above 160 dozen of Bread remaining in a Monastery at the years end.

In the time of Vintage they beg Wine; they receive it by bottles at the house, and buy it at Fairs by the Cask with the Pecuniary Alms. That which is given to the *Questor* in bottles, they cast into a Tun with ripe Grapes and old Wine to make it strong. It is true that the Superiours have forbidden any more than two or three Casks to be received into the Cellar of the Monastery at a time, for fear of committing an offence against poverty; but when that is drunk, they cause more to be brought in, which is kept for a reserve by some good friend to the Monastery.

They beg Wool at the time of of Sheep-shearing; and that they may get the more, they send out four Troops of *Capucins*, who traverse the whole Country. That Sheep is very cunning that can escape

escape without leaving some of its locks behind it: So that some Monasteries have 1200 *l.* of Wool yearly; others 800 *l.* and in some Monasteries they make cloth.

They beg Butter at the same time; and to get the more, they send Beasts laden with empty pots, some greater, some less, of which every one takes according to their devotion; and when they are full, lead them back to the Monastery, whither hath been brought some years, 4 or 5000 *l.* according to the goodness of the season.

Some Monasteries have liberty to cut Wood in the Kings Forests, and the Gentry of the Country supply them, if they want more: But they go a shorter way to work; for on the first great cold, when it Snows or Hails much, they send some abroad to beg Wood, with a Cart attending them. They go bare as high as the knees, and there is no body but

but contributes something, when he sees their legs bare and red with cold. This way only furnisheth them with Wood enough for the whole year.

These Beggars spare no body. If any one makes Linnen, they have their share. If a Cow or an Oxe be killed in Harvest, the skin is appointed to make Sandales for the *Capucins*. The *Chandlers* give them Candles, the *Druggists* Spices, &c. At Fairs they go from shop to shop, and there are few (besides those that sell Whistles, and Puppets) but give them part of what they sell. He that should see the *Questors* private Magazine, would find there more accommodation then in the best furnished Boats. There is in some Monasteries greater store of Apothecaries Wares, than in any shop in the Town, also I have seen divers Cart-loads of all sorts of Chymical Vessels and Engines.

He that should curiously survey  
the

the Monasteries of these good Fathers, would find some of them worth above 100000 Crowns, and some of them above 120000. and I have told you how you may guess at their ways of getting so much. So that I dare assure you not one of them hath found the Philosophers Stone, though many have taken great pains in seeking it.

Sometimes they make a very remarkable begging, *viz.* of Gentlemens Coats and Gowns, to cloath their Altars. I have seen in divers places Gentlewomens Damask Coats serve to cover Jesus Christ, who (they say) is in the Sacrament. But it is a very uncivil charity to uncover the back-sides of Women, to cover Jesus Christ.

CHAP.



CHAP. V.

*The Visitations of their Provincials.*

**I**T is the duty of Provincials to visit the Monasteries of their Provinces at least once a year. The Provincial gives notice eight days before his arrival at any Monastery. At his entrance the Porter gives an extraordinary Signal to assemble all the Fryars in the room, where the common fire is kept, whither the Prelate goes. Being sure every one kisseth his hand kneeling, and some kiss his feet; and then having kist the ground in his presence, they prepare to treat him.

The Officers having their Sleeves turned up to the elbow, begin with his shoulders, which they rub with warm linnen cloths. If he sweats, they rub him over again and again, and then apply two large warm napkins to his body.

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After

After this they wash his feet with Roses, and other sweet flowers and herbs; and when they are well soakt, they wipe them with warm Napkins, which are employed about him by dozens. They that wash his feet do it bare-headed on their knees; and when they have done, each of them kisseth one of his feet, and hold them until the rest of the Fryars have kist them; then they conduct him to the fire whilst they do the like (though somewhat more slightly) to his two companions.

The Steward is there attending, and presents him with Bread and Wine; and having warmed himself, he is conducted to a Chamber, where he lies down on a bed. Perfumes of divers sorts are there smoaking, heaps of flowers lye on the table, or on the floor, and great Nose-gays recreate his eyes, and so we leave him to repose himself for a while.

When

When he hath taken his rest for an hour, they bring up his meat; if they have any good bit, it is for the Father Provincial. I have counted sometimes a dozen dishes before him, and three bottles of Wine, each of a different sort. His companions are served with as many dishes; for each of them eats apart, though they sit at the same Table. The second course is not omitted; Cakes, Tarts, and Cream, are served up one after the other. They end their Meals with Sweetmeats, and *spanish* Wine to comfort their Stomach.

Having ended his repast, he takes a walk with the Superiour of the Monastery; who on this occasion, gives either good or bad characters of his Subjects, according to the condition of his affairs, and the order which he pretends is established in his Monastery.

The next day the Provincial causeth five blows to be given

on the broken Pick-Axe, to assemble the Fryars in the Dining-room; where, being arrived, he signifies the occasion of his coming; and in a kind of Sermon exhorts them to Abstinence, Sobriety, and Austerity of life; and appoints to every one in particular, a time of coming to him at his Chamber. And this they call the Visitation.

The Visitation is thus; They all go one after the other, and carry to the Provincial their whole equipage, *viz.* Whip, Breviary, Rule, Chaplet, Cross, Reliques, *Agnus Dei*, Books, &c. Being come to the door of the Chamber, they take off their Cloaks, and go in bare-foot. As soon as they enter, they kiss the ground, and stay there bare-headed on their knees, whilst this Prelate lies stretcht on a Couch, or sits leaning on a Cushion. He examines him that enters; first, concerning his own particular

lar businesſes, and then concerning the affairs of the Monastery. Whereupon letting loose their nature, they accuse each other with much passion. The Provincial writes all down in his Table-book, and having made the sign of the Cross with his thumb, on the forehead of the Fryar, he dismisseth him for that time.

When they have all, thus made, their appearance, he assigns a convenient hour to return to the Dining-room to make his Exhortation. His Text is most commonly futable to the complaints he hath received; which he aggravates and exhorts them to amendment; and having ended his discourse, he says aloud, *Confess your faults.*

At which words they all leave their places, and putting off their Cloaks, fall on their knees, accusing themselves as before. Then he represents to each one his faults in particular, and enjoyns them

Penances. Some he enjoyns to whip themselves thrice, some twice, and some once. Such a one is to fast three *Fridays* with bread and water; and another to kiss the feet of all the Fryars. All that are Priests, he enjoyns to say a Mass of the Holy Ghost, and the Clerks to say a Chaplet of our Lady at his intention.

If any one hath offended in a reserved case, he must declare it to the Provincial; if any one hath committed an extraordinary crime, he is cast into Prison by way of Provision, until a decree pass against him in the next Provincial Assembly.

Having all thus accused themselves, and received their Penances, they say their *Confiteor*. After which, this Prelate puts on his Spectacles, takes a Book in his hand, and pronounceth with a loud voice (by the power, which he saith, he hath received from the Pope) the remission of all cases

cases reserved; and not reserved of all censures, excommunications, suspensions, interdicts, &c. Then he disposeth himself for his Dinner; after which, he departs for another Monastery. This is the important employment of this great Father throughout the year, some few days excepted in the depth of Winter.

At his departure from the Monastery, they all attend him on their knees at the gate, where, at his coming, they present him with the Holy water; which he sprinkles on their faces; and then having all kist the ground, he bids them farewell.

This Prelate hath commonly two companions, whereof one serves him as a Secretary (but is called his fellow Counsellour) the other carries his Baggage; and this hath four Pouches or Pockets in this Cloak, and one in each Sleeve; wherein he carries the Provincials Records with some

Cc 4 pieces

pieces of fine *Serge* to be applyed to his body, if he should be cold; and fine *Linnen* to wipe him, if he should sweat: some Ten bottles of Wine (whereof one of *Spanish* Wine) to prevent Faintness; and some Bread; and roasted Fowls, which are given him to fortifie him in his journey.

A certain Provincial being once in the Country on a Festival day, had the devotion to say Mass, and the Fryar hath carried the baggage, laying down his Cloak, partly out of reverence, and partly to ease himself. Whilst he was thus communicating (as they do every Holiday) a Greyhound-bitch drew a roasted leg of Mutton out of one of the Pockets, and carried it away in her mouth, throw the midst of the people; who till then never knew that the *Capucins* had made a Cupboard of his Cloak. I leave you to judge whether this poor Fryar



Fryar did not communicate with distraction.

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CHAP. VI.

*The Prisons of the Capucins.*

THE most perfect man upon earth is subject to failings; and sin deserves punishment, according to the degree of its excess: wherefore these good Fathers (besides the afore-mentioned Penances) have their Prisons likewise to chastise Delinquents.

These Prisons are of two sorts, some are high, and some low. The high Prisons are Chambers with Grated windows, and padlockt-doors, not differing from other Chambers.

The low Prisons are 'twixt four strong walls, garnished with pieces of wood; the light comes in, only through a high small grated window, ont of the Prisoners

soners reach. All their household-stuff is a Straw-bed, and a Straw-cover for the Privy.

Some are there five years, some four, &c. according to the greatness of their crime. But such Prisons most commonly serve only for those that run away from the Monastery, whom they call Apostates; whether they return voluntarily, or are taken by force.

Some years since they took a poor wretch that had run away from the Monastery; and having bound him, they put him naked into a bundle made of Straw; and were carrying him from *Picardy* to *Paris*; but he escaped at *Amiens*, and ran into a Court of guard, where having taken him, they again put him into Prison, where he fell distracted, and so dyed.

I knew one condemned to perpetual Imprisonment; he had a chain about his middle, and manacles on his hands. He had no other

other bed, than the block to which he was chained; neither had he any food, save bread and water thrice a week; but the truth is, his crime deserved death.

These Prisoners come not out till the time be expired; they hear Mass through a hole at the door, and never speak without leave; they communicate at a little window. The knife which is given them at their meals is broken: they have no other Table then the floor, except they will eat on the seat of the Privy. They have no Hood to their Habit, but are allowed such a one to cover their head, as the people of *Bearn* wear; and for a Girdle, a very weak list of cloth, for fear, least if they had their cord, some inconvenience might happen.

To these Imprisonments; some other Penances are added, *viz.* Some are let out *Fridays* to whip themselves publickly; others have  
their

their bread and drink by measure, &c. If any one strikes his Gaoler, they strip him, and whip him with a witness.

These Prisons serve not only for Criminals, but also for Distracted Persons, who are whipt often to bring them to their senses. On a certain time, one of these Mad Men being got out of his Dungeon, went strait to the Pulpit, where one was to Preach; and sitting with his naked breech on the edge of the Pulpit, threw himself down; and falling on a Gentlewoman, had like to have broken her neck. This hapned upon one of their most solemn Festival days.

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CHAP. VII.

*The Recreations of the Capucins.*

**T**Here is no cord but will break, if it continues too long stretcht; and therefore these Fathers let themselves loose thrice a year, to prepare for the austerities of Lent.

Before any Lent begins (for they have three or four in the year) they have eight days at each time, which they call days of Recreation. This Recreation begins with good cheer, their table being better furnisht than at other times. Veal and Mutton are then too hard to be digested; Turkeys, Capons, Hares, Rabbits, Pullets, Pigeons, Woodcocks, Larks, &c. are there to be found according to the season. I have often seen a Pullet, a Pye, a Tart, and some Sugar'd Fritters at each mans Trencher. On Fish-days

days they have Oysters in the shell to whet their Stomachs, nor is there any lack of the best Wines. • Sometimes they have had such excess of Provision, that they have been forced to throw away many Plates of it, to fatten the root of a Tree, instead of giving it to the Poor; for this Charity would be accounted scandalous amongst them; and would make those that should hear of it, think they had too much plenty, and consequently it would make their Benefactors hold their hands.

In these days there is no reading, every one talks freely at Table; they drink one to another; they break jests round the Table; they have their Marrow-bones, make *Salmigondies* dress the Hares head *A la mode*; they drink *supernaculum*, and sometimes have a merry Song with it.

Sometimes after their Meals, they act the *Jack-Pudding*, shew  
*Hocus*

*Hocus Pocus*, and *Juggling Tricks*; and do all the rest mentioned by Mr. *Du Moulin*, in his 15 Chapter; To which I add, that they sometimes disguise themselves like Court-beggars, acting all sorts of postures. Sometimes such Comedies are turned into Tragedies; but they that act them being absolved, the next day, by an extraordinary and publick Absolution. I shall not mention particulars, but leave them in the rank of sins pardoned.

After these *Divertisements*, the Signal is given for the signing of Grace, and then they omit nothing which they can invent to make themselves merry, *viz.* Ther's your *Choire* of Musick, and the most delicate Court-airs Sung. Here they are Playing at Draughts, and Chesse; at another place they are Fencing. Some play at Hop-Frog, some shew Tumblers-Tricks; some go a Mumming, &c. But they that are  
of

of a cold constitution, sit by the fire clearing their hearts with good Wine. In a word, there is not so much noise in any Tavern in *France*, as in these Monasteries, at such times of Recreation.

It is observable, that on *All-Saints* day, when the *Vigiles* for the dead are over, whilst others are every where weeping; and cause the Bells to be Rung, and Prayers to be made for their Deceased Kinsfolk. The *Capucins* are engaged in these Recreations, so that, who can imagine they believe the Doctrine of the Purgatory?

In their Recreations on *Twelfth-day-eve* (which they call the *Epiphany*) they divide a Cake, and he to whose lot the Bean falls, is King. His quality makes him sit by the Superiour; and then he is crowned with a Parch-board Crown, which they put on the top of his Hood. After that he creates his several Officers, not omitting



omiting his Fool; and every time  
he drinks, they sing musically,  
*the King drinks.*

Leagues are sometimes made  
against these Kings, which trou-  
ble their State and the whole Mo-  
nastery. Sometimes their most  
generous Souldiers have been up  
to the ears in Fire; witness, that  
brisk Lay-Fryar, who endea-  
vouring to throw a Squib over  
a door, let fall his Candle into a  
dish of powder that he had in his  
hand, which singed his Beard  
and his Chops, and made him in  
this burning heat, leap into the  
Fountain, crying out with open  
mouth, *Sancte Fælix ora pro  
nobis.*

But this Prayer did not keep  
his face from being plaister'd up  
for above a fortnight, in such sort,  
he could not breath but through  
a reed, or quill.

I shall not mention their Dance-  
Dd ing

ing, with Songs, (as the Song (*My little Brown Mistress you kill me, &c.* seeing they are prohibited; but some Balls are not disliked, when any lovers of Balls are in the Monastery.

I shall content my self with what hath been said, for the discovery of the secret practices of the *Capucins*; and I have not done this with a design to offend them, but only to put a stop to the opinion of those that would make them pass for Angels, and not for Men. However, I declare that of all the Monks of the Romish Church, these are the most honest and civil, and of the best extraction. Now if their zeal deserves reproach, 'tis because it is without knowledge. If they exceed in their Recreations, 'tis because they have them but seldom, and therefore they study to make use of their time of mirth, whilst they have it. I pray God illuminate

nate their minds with his Knowledge, (by bringing them out of that darkness, into which their birth, and the opinion of their imaginary Holiness hath plagued them) and translate them into his marvelous light.

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**FINIS.**

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